

THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

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LITERATURE.

The Life and Times of James Ussher, Archbishop of Armagh. By J. A. Carr, LL.D., Canon of Christ Church Cathedral, Dublin. (Wells Gardner, Darton & Co.)

THE author of this biography has put together, in a moderate compass, a great deal of information scattered over the diffuse and voluminous labours of his predecessors. In less than four hundred pages he has given an account of Ussher's life, with notices of his principal works. The portrait frontispiece bears a certain family likeness to Lord Wolseley, accounted for (in a note to p. 16) by "the marriage of an ancestor with the Archbishop's branch of the Ussher family."

We are presented with a dismal picture of Ireland as it was at the beginning of Ussher's career. Dublin was a dirty, drunken city, with some good and comfortable houses; its suburbs touching the wild glens whence the savage "mountain men came down now and again to harry the citizens in the midst of their sports." Here and there in the city dwelt cultured folk who would meet in the cottage of Lodowick Bryskett to hear Spenser expound the plan of his great poem. But in the country was confusion and every evil work, barbarism and irreligion, thievish war and predatory waste, the peasantry "not Christyans, cyvell or humane creatours, but heathen, or rather savage and brute bestes." The worst accounts are fully justified by the State Papers. The churches were in ruins; the begging friars, "little better than outcasts themselves, were the true priests of the native Irish"; a bishop might be a notorious evil liver, and his cathedral "no better than a hog-stye." The "wicked" Archbishop of Cashel, Miles Magrath, "a special favourite of Elizabeth," held, besides his four bishoprics, six-and-twenty livings, and his sons and near relatives as many more. The people of his diocese "scarcely knew there was a God"; and even baptism was neglected. The episcopal succession, indeed, had not been broken: Mary had deposed some bishops, and Elizabeth some more; others, "albeit they were Papists," submitted to Elizabeth's government, and desired of the Deputy "that they might (by her Highness) be inducted into their ecclesiastical prelacy." But as an agency for good "the whole episcopal system had broken down."

James Ussher, whose family was of good social position in Dublin, was entered at the Free School of the Corporation when he was eight years old. At fifteen the precocious scholar had "drawn up a chronicle of the

Bible as far as Kings, the nucleus of the work he published in later life." At eighteen he was ready to encounter Fitzsimons, an aggressive pervert to Rome; and when his adversary declined the contest with "a boy," he replied by comparing Fitzsimons to Goliath and himself to David. He was evidently not wanting in self-appreciation nor in good reason for it. It had been thought an honour to Trinity College that his name should be the first on its admission-book. He was ordained deacon and priest on the same day (December, 1601), and was soon afterwards sent with Dr. Challoner to England to buy books for the college library—a journey and errand often repeated.

Dr. Carr has interwoven with the narrative of Ussher's life a careful summary of his work. Much of it relates to controversies that have still a living interest (for instance, Ussher is asked by a Fellow of Trinity for his views "on the extent of Christ's knowledge as a man"—a question recently revived). The King, at Ussher's first presentation at Court, discoursed with him on divers abstruse points of religion, receiving "learned, pertinent answers." Not even then was James satisfied. He told him he must preach before him within a week; and his Majesty, opening a little Bible, chose a text out of Chronicles, "which was very hard bones to pick." Ussher was equal to the task and the text, "extracting abundance of good oil from it"; and the pleased King shortly afterwards nominated him to the Bishopric of Meath—an appointment very popular in Ireland, where even "some of the Papists themselves largely testified their gladness of it."

By royal command Ussher preached before the Commons at the opening of Parliament, February 18, 1620. The sermon gratified the House by its fervent Protestant spirit, and helped to divert the suspicions excited by the King's project of the Spanish match. The Bishop's next notable discourse had not the like good fortune. The Deputy, Lord Grandison, had been recalled in consequence of his vigorous action against the lay appropriators who had plundered the revenues of the Irish Church. The Romanists had joined in the outcry against him; and Ussher felt obliged, in his first sermon before the new Deputy, Lord Falkland, to remind him that he did not "bear the sword in vain," and that it was necessary to restrict somewhat the licence of the malcontents. This discourse occasioned so general an excitement that the Primate, Dr. Hampton, wished Ussher to make a "voluntary retraction of the points offensive," and to spend more time in his diocese. Ussher was too much in request to be able to act on this last suggestion; and his absence from Dublin (which the Archbishop evidently desired) was brought about by a stroke of good service to the Crown. Some "violent Papists of quality" had refused the oaths of allegiance and supremacy; but Ussher, by a speech in the Castle Chamber, so explained the intention and limitations of what was required, that "divers were satisfied that they might lawfully take those oaths." He was rewarded by a royal letter of thanks, and a formal licence of non-

residence, that he might the better pursue his studies of Church antiquities.

Preaching before the King, polemics against Rome, the search for scriptural MSS. by his agents in the East, occupied the Bishop during his stay in England. To this period belongs his *Answer to a Jesuit*. But further preferment was at hand. In January, 1624, the King nominated him to the vacant Primacy, which he was to hold for the next sixteen years. Before he took possession he held a disputation with another Jesuit, Rookwood, and began the wordy war with a statement of doctrine which lasted three days. Rookwood on the next day fled, alleging that he had forgotten all his arguments, and believed his failure due to the just judgment of God on his presumption in disputing "with a man of Ussher's eminence and learning without the permission of his superiors." Rookwood's patron, Lord Mordaunt, became a Protestant; indeed, his conversion had been staked upon the issue.

Beside the normal difficulties in the administration of the Irish Church, Ussher had to deal with those occasioned by the crooked policy of Charles. The Pope's fresh declaration against the oath of supremacy had so excited the "Papists" that the King thought a large army necessary to preserve English interests. To raise it, he offered a relaxation of the penal laws to those Roman Catholics who would subscribe liberally towards its cost. This attempted bargain aroused the indignation of the Established prelates—and also their intolerance. They rightly protested against bartering toleration for money, but went further and denounced toleration itself as a grievous sin, making the granters "accessory to the perdition of the seduced people which perish in the deluge of the Catholic apostasy." It is evident that this utterance of Ussher and his brethren quite accords with that definition of an "orthodox Protestant" which D'Ewes has given us, as one who believes that no Papist can possibly be saved.

The Primate, having made his protest, wished to soothe the irritation it had naturally created, and (after a sermon in which the sin of Judas was duly set forth and rebuked) made a speech on the need of a competent supply to be granted by all subjects without conditions. He urged on the Romanists the danger of invasion by the foreigner, whose sword would make no distinction between Catholic and heretic (as Medina Sidonia said in 1588), and the peril of treachery from the native Irish. He recalled the loyalty of the Catholics to Elizabeth against the Pope and the Spaniards, and reminded the recusants of the forbearance the King had already shown. But "the speech had not its desired effect," as Ussher's chaplain sadly acknowledges; and the speaker betook himself to his private missionary work among the Roman Catholics, discoursing with them with great mildness of the chief tenets of their religion, "by which gentle usage he was strangely successful," as his earliest biographer more strangely remarks.

Ussher's friend Bedell had been appointed to the headship of Trinity, and we have an

account of his troubles with unruly, pig-stealing, pale-burning students. His efforts to introduce the Irish language into the Established ritual were persistently thwarted. Ussher thought that the use of Irish would be an obstacle to a closer union with England. In this he followed the policy of an Act of Henry VIII., providing that spiritual promotion should be given "only to such persons as could speak the English tongue, and none other." He pursued this line of discouragement very far, even allowing an aged convert from Romanism, who had assisted Bedell in his Irish translation of the Scriptures, to be haled to prison, and to languish there till he died—Ussher refusing to interfere. Ussher's daily life at Drogheda has been described by Sir William Brereton, who was his guest in 1634. He was somewhat of a recluse, spending all day, except meal-times, in his study. "He was always of an even, cheerful temper, seldom troubled or discomposed" (this last word is here oddly misquoted from Parr as "decomposed")—"a plain, familiar, courteous man."

In 1631 the Archbishop is in London, publishing an enlarged edition of his *Religion of the Ancient Irish*—a storehouse, as Dr. Carr remarks, of weapons available for the Roman controversy. On his return he had to meet troubles arising from an opposite quarter. The Presbyterian settlers in the north of Ireland had acquired a certain amount of patronage, which they used for the appointment of Presbyterian ministers, who appear to have formally submitted to episcopal ordination in order to retain their livings. Ussher was inclined to acquiesce, till Strafford required him to maintain the Established discipline. The new Lord Deputy laid a stern hand on the abuses of the Irish Church: non-residence, commendams, and fraudulent leases (by bishops) of Church property. The great Earl of Cork had to restore some £40,000; Lord Clanrickard had sold £4000 worth of parsonages. Regardless of the enmity he incurred, Strafford persevered in his raid upon the spoilers. He showed equal determination in a matter wherein he had not the sympathy of the Archbishop. He was bent on bringing the Irish Church to an exact conformity with the English, while Ussher would fain have preserved to the former some of its characteristic differences. In 1615, when Professor of Divinity, he had drawn up for Convocation the Articles of Religion for the Church of Ireland. These reproduced, "almost verbatim," the Calvinistic Lambeth Articles of 1595, which Elizabeth had refused to sanction. They were ratified by the Lord Deputy, but never received the approval of Parliament.

In July, 1634, Convocation assembled in Dublin. It was directed to revise its Articles and Canons with a view to conformity with those of England. When the Lower House began its proceedings by examining and discussing the English Articles, Strafford sent for the chairman, called him Ananias (in allusion to the Puritan in Ben Jonson's *Alchemist*), and his committee a "pack of Brownists." He insisted on a written "Yes" or "No" by each member. There was but one "No." The enacting

Canon, drawn up by Ussher, did not please Strafford, who had prepared one of his own, assuring the Primate that "he better knew the needs of the members, and that they would pass the Canon as he had penned it."

Ussher consoled himself for the mortification by requiring candidates for orders to assent to both sets of Articles. The practice was not questioned; but had any dispute arisen, the consequence to the Archbishop might not have been pleasant so long as Laud was in power. Strafford having had his way about the Articles, allowed Ussher to have his about the Canons. It was merely "a point of honour," he wrote to Laud with some contempt.

"Needs, forsooth, we must be a Church of ourselves, which is utterly lost, unless the Canons here differ, albeit not in substance, yet in some form from yours; and this crotchet put the good man into such an agony as you cannot believe so learned a man should be troubled withal."

Dr. Carr points out that the policy of Laud and Strafford was justified by the event. They recovered for the Irish Church about half the income it enjoyed at its disestablishment. And the imposition of the English Articles—with the gloss of his Majesty's declaration—saved that Church from becoming a mere Puritan sect, a "poor echo of continental Protestantism."

A similar result might have followed, had another project of Ussher's been successful. Though maintaining the claims of episcopacy as the primitive and apostolic form of Church polity, he was yet eager, in the interests of peace, to find some expedient that might conciliate the Presbyterians. He proposed the revival of the "ancient form of government by the united suffrage of the clergy"—in diocesan synod under the bishop, in provincial synod under the archbishop. The latter might be triennial, and might join in a National Council for the hearing of appeal from the inferior synods, and the establishment of ecclesiastical constitutions. In the earlier times of civil trouble, this project seems to have been out of the range of practical politics; but in 1648, during the Newport treaty, Ussher, when consulted by the King, brought it under his notice. Charles was ready to surrender more than Ussher's scheme required, readily adopted the suggestion, and the Presbyterians were at last brought to agree to it. But they were too late: Pride's Purge was at the door. Ussher had left Ireland as far back as March, 1640. His intention to return was never fulfilled. He resided in Oxford (at Christ Church), to pursue his studies and avoid the "heats and differences" arising in the Short Parliament. But he went back to London (where he had been well received by the King on his arrival), in the hope that he might "by preaching and writing" retain the Long Parliament "in loyalty and obedience to their prince," though his endeavours (his chaplain tells us) "did not meet with that success he always desired."

Evil times were coming on the Archbishop. For a while he stood his ground, and could even protect Bramhall, whom the Irish Parliament was harrying. But his rents were withheld and his property

plundered. The revenues of Carlisle (assigned to him by the King as some compensation for his losses) were sequestrated by Parliament. His moderate counsels were called Papistical, and Prynne attacked him with a venomous rancour. He fled from Oxford to Bristol, to Cardiff—where he resumed his literary labours and had a passing glimpse of the King, preaching before him August 4, 1645. Compelled again to shift his quarters, he accepted Lady Stradling's invitation to St. Donat's; but on the way he was attacked by the wild Welsh, and lost much of his collections "that I have been gathering together above these twenty years."

After a severe illness, and when in danger of imprisonment, he was offered the hospitality of another devout matron—the Dowager Countess of Peterborough—at her house in London. Three years before, he had refused to join the Westminster Assembly, and the Commons in revenge had seized his library. The Court of Examiners now summoned Ussher before them, but were content to threaten him with the imposition of the "negative oath." He retired to his hostess's seat at Reigate until his health was re-established; and then, by the influence of Hale—and possibly of Selden—he was induced to accept the post of Lecturer at Lincoln's Inn, where Evelyn was among his hearers. It was certainly a striking testimony to his worth that he should have been allowed to hold the office for eight years (when he resigned on account of his increasing infirmities), and that Parliament should have voted him £400 a year—a grant renewed by Cromwell. The value of the gift would have been greater had it been regularly paid.

This favour was not earned by any base compliance. Ussher made no secret of his opinion that the Commons had "dealt very injuriously with the King." He never recognised the legality of Cromwell's rule, and refused to obey his summons to attend him. That was in 1649, after the King's execution—an event partly witnessed by the Primate from the roof of Lady Peterborough's house. (By the way, the date is wrongly given, and Laud's death-day is assigned to Stafford at p. 355.) In 1654, he was prevailed on to intercede with the Protector for the episcopal clergy. Cromwell was under the hands of his surgeon, and pointing to the boil on his breast, remarked to Ussher, "If this core were out, I should soon be well." The reply was, "I doubt the core lies deeper: there is a core in the heart which must be taken out, or else it will not be well." "Ah," said Cromwell, seemingly unconcerned, "so there is indeed," and sighed. The Protector having dexterously taken the literal meaning of the Archbishop's words, requited them with the refusal of his petition. Ussher, when he could with safety, broke forth into indignation, and foretold the return of the King. "Though I shall not live to see it, you may," he told his chaplain; and added the comment, "Some men have guts but no bowels."

He returned to languish at Reigate, to pursue with failing sight and lessening

strength his darling studies. On his last birthday (January 4, 1856) he wrote: "Now aged seventy-five years: my years are full"; and below, in large letters, "Resignation." In February Dr. Parr, his chaplain and biographer, preached before him for the last time. On March 20 he went to visit a sick lady and prepare her for death; and that night, after supper, he was himself attacked with pleurisy, of which he died a little after one next day. The last words he was heard to utter were a prayer for forgiveness, "specially for his sins of omission."

Cromwell ordered him a public funeral in Westminster Abbey. Dr. Parr points out the "intriguing subtlety" of the Protector, who, "by an expense of £200 out of the deodands in his almoner's hands, put those he accounted his enemies to treble that charge," and yet "reaped all the glory" of that solemn funeral. On this occasion only during all the period of the Commonwealth was the Burial Service read in the Abbey.

If, on laying down this careful tribute to Ussher's memory, we feel that we have been made acquainted with the Archbishop's achievements rather than with his character, we are not disposed to blame the author. One indication given us by Dr. Parr may account for this result. It appears that in his youth Ussher had gathered out of certain unwary passages in books that afflictions "were a necessary mark of a child of God; which wrought upon him so much that he earnestly prayed God to deal with him in that way—and he had his request, and this through the whole course of his life." So it was his fate to see the world go against all he most loved and revered, with no power to influence or hinder. Thus his courage turned to passive endurance. His diocese gave him occupation less congenial than his study, and he quitted it for ever even before the outbreak of civil war. It may well have been that his true vocation was to wield, not the pastoral staff, but the pen; his true province, as a scholar of European reputation, the spacious fields of Church doctrine and Church history.

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The Chitral court has been a shambles. It was open to any legitimate descendant of a former occupant, provided that the claimant's father had himself sat on it; the direct step to it was the assassination of any possible rival. Amán-ul-Mulk died in 1892—the Chitralis say by poison. His young son, Afzul-ul-Mulk, who then seized the throne, was forthwith murdered by his uncle Shér Afzul. As promptly Shér Afzul was driven into exile by Amán-ul-Mulk's elder son, Nizam-ul-Mulk. And last New Year's Day Nizam-ul-Mulk was in his turn assassinated by his half-brother, Amir-ul-Mulk. The process was not peculiar to Chitral. The accession of Umra Khan to the *masnad* of Jandol is graphically described by Mr. Thomson. Disguised in woman's dress, Umra Khan had shot down his elder brother and taken refuge in the fort. After some days' confusion,

"the old queen stood out upon the wall and addressed the people: 'O, men of Jandol,' she said, 'why are you troubled? Is it not enough for you that one of my sons shall reign over you? Surely it is for them to decide among themselves which it shall be. That is no concern of yours.'"

Then Umra Khan bound on the *pugari*, and became the accepted ruler of Jandol. An Afghan proverb runs: "Kings sit upon an ant-heap."

Meanwhile, at the invitation of its Mehtars, Political officers had been sent to Chitral—among them Captain Frank Younghusband. On the murder of Nizam-ul-Mulk, Lieutenant Gurdon, supported only by an escort of eight Sikhs, had, with great tact and with his life in his hand, maintained his position at the short-lived court of the usurper Amir-ul-Mulk. On February 1 the Agent, Surgeon-Major (now Sir George) Robertson, entered Chitral. The situation had become critical. Umra Khan, the bold chieftain of Jandol, took the frontier fortress, Kila Drosh, and was aiming at the sovereignty of Chitral itself. He was joined by Shír Afzul, who had escaped from exile in Afghanistan; and Mr. Robertson was insolently bidden to quit. His last communication with the government of India was dated March 1; on the 2nd the siege began.

Lord Elgin and his advisers rose to the occasion. So promptly were measures taken,

and so admirably were they carried out, that Captain Younghusband seems justified in saying that

"in one month from the day on which the mobilisation of the relief force was ordered, the main object of the campaign was obtained: the whole of the enemy's numerous and ubiquitous force was dispersed, and every one of the important chiefs was a prisoner in our hands, or in those of our ally, the Amir."

Both books are full of moving accidents by flood and field; each has its photographs and map; and the one is only put down to take up the other. To them must be left the description of the varied and stirring incidents of the campaign: the beleaguered little garrison without a gun, the ill-omened reconnaissance, the heroism of Whitchurch and the death of Baird, the hoisting of the Union Jack, the firing of the gun-tower, Harley's final sortie, and the relief; the advance of General Low past positions deemed to be impregnable and across four mountain ranges and three considerable rivers, the storming of the Malakand Pass, the death of Battye, and the lifting of the curtain behind which the rich recesses of the Swát Valley had so long lain hid; the magnificent march of Borradaile and Colonel Kelly over the snowbound heights of the Sandur Pass, and the masterly carrying of the serried sangurs at Chokalwat and Nisa Gol. The Karogh disaster and the horrors of its caves, the historic game of Polo and the adventures of Edwardes and Fowler, will be read eagerly.

In no previous campaign had the resources of our Indian Empire stood out in such bold relief. A rapid mobilisation is the earnest of success; the new scheme was on its trial. The crux was transport. Ordinary carriage was altogether useless; but in less than a fortnight 28,000 pack-animals—camels, mules, bullocks, donkeys, ponies—had been assembled at Nowshera, all required for the First Division alone. On May 2, 35,000 animals were at work. Within forty-eight hours from the time they were ordered on service, the Imperial Transport Trains volunteered by the Rajas of Gwalior and Jaipur were on their march. They proved of the greatest value; their efficiency was beyond all praise. Throughout India (so runs the official despatch) chiefs, noblemen, and gentlemen of every station and degree came forward to render service and prove their devotion—a widespread evidence of earnest and vigilant loyalty.

It is a far cry from Balaklava to Chitral; but "Ninety-third; Ninety-third! Damn all that eagerness," was caught up in stern old Goor-mukh Singh's "To hospital you're ordered, and in hospital you'll stay," when, in lust of battle, his Sikhs would leave their stretchers. Brave hearts up there were beating high, and the soldier warms in telling us of the courage of the foe—of the leader with the red and white flag charging boldly down the Malakand upon the Scottish Borderers, wounded again and again, but up and on, till, all his followers shot down, he falls, dead at last, at the very forefront of our line; or of the drummer, dropping from the hut-roof only to dress his wounds, then standing out once more against the sky-line, drumming on, till he lies stark

dead beneath the cliff, with his drum still round his neck, and his hands still raised to strike it. It was no coward's cry: "We are ready for you in the open with *talwars*; but we can't stand your devil-guns." Raw Hunza levies form in line across the ice-cold mountain stream, in spate breast high, to catch laden coolies as they are swept down below the ford. The Kashmir Rifles outvie the Sikh Pioneers in carrying the mountain guns over the Sandur Pass, when the mules, floundering up to their bellies in the snow, can no longer get along. There is no need to pick and choose. Open almost where we will, we come across some fresh and gallant deed; and this without the "stiffening of British troops."

And the end of it—only two alternatives remained: either our position in Chitral must at all hazards be maintained, or all attempts to retain any control over its affairs must be abandoned. There was no middle course. But to abandon Chitral was to abandon our watch on its passes; to rob the Gilgit Agency of more than half its value, without much diminishing its cost; to go back on the consistent policy of years; to break faith with the Raja of Kashmir, and not only to throw the whole country into confusion, but to mock the loyalty and devotion so recently displayed, and to damage irremediably our prestige—the mainspring of our rule in India. The telegram of June 13 ran thus:

"No military force or European agency shall be kept at Chitral. Chitral shall not be fortified; no road shall be made between Peshawur and Chitral. All positions beyond our frontier now held in consequence of the relief operations should be evacuated as soon as circumstances allow."

One word would have done as well as forty. At that word "Scuttle" a shiver would have run through India—but other counsels have prevailed. The young Mehtar, Sujah-ul-Mulk, is now under our guardianship. The all-important road from Chitral to Peshawur is to run along the left bank of the Panjkora river, so that we have to deal only with our ally the Khan of Dir and with the now friendly Khans of Swat; for directly this luxuriant valley was in our hands the people began to show a friendly feeling:

"Hae tibi erant artes; pacisque imponere morem,
Parcere subjectis, et de bellare superbos."

H. B. HARRINGTON.

Four English Humorists of the Nineteenth Century. Lectures delivered at the Royal Institution in January and February, 1895. By William Samuel Lilly. (John Murray.)

"THE title of these Lectures, as I need hardly say, has been suggested to me by Thackeray." So remarks Mr. Lilly; and it is interesting, and, in a sense—not a hostile sense—almost amusing, to note how different is the manner in which he treats his humorists—Dickens, Thackeray, George Eliot, and Carlyle—from the manner in which Thackeray treated the *English Humorists of the Eighteenth Century*. Thus,

for instance, in dealing with Thackeray himself, Mr. Lilly prefaces his criticism by a disquisition—a very just one—on the relation of the novelist's art to ethics, and of ethics to psychology, and on the erroneous opinion that psychology is a subordinate department of biology. Think of Thackeray thus introducing an essay on Goldsmith or Sterne or Fielding! And the curiously interesting point is, that in the lecture thus prefaced Thackeray is differentiated from his brother humorists as being pre-eminently the "philosopher."

For that Thackeray was not a philosopher in any ordinary sense of the term seems to me, I confess—all paradox apart—to be quite clear. His power of placing concrete fact before his readers is admirable; and it is noteworthy how habitually, when he is dissertating, his argument runs to a concrete illustration. But for abstract systematic thought he certainly had no liking, nor, so far as appears, any aptitude. Mr. Lilly, of course, knows this as well as I do. "I question," he says, "whether he [Thackeray] had ever looked into a book of metaphysics; whether he would have even understood the terms we use in discussing metaphysical questions." But a philosopher who has never studied his subject, and is quite ignorant of its terminology, is at least a philosopher of a very unusual type. Not so, answers Mr. Lilly; Thackeray

"was a philosopher in the wide sense indicated by Plato in a famous passage of the fifth book of the *Republic*—the sense of a genuine lover of wisdom, of an eager student of real existence; and his philosophy of life—*Lebensphilosophie*—comes into special prominence in all his writings, and is his distinguishing characteristic."

He was a philosopher because "he knew well that human existence rests upon elementary moralities, upon primary ethical verities."

But—Mr. Lilly will forgive me for asking the question—is there not in all this some little want of the historic sense? Thackeray—like Dickens, like Scott, like Jane Austen—belonged to a generation which, fortunately perhaps for itself, had not yet generally begun to question the "moralities" and "verities." During the first half of this century Christianity, the Christian system of ethics, the framework of society, were accepted generally—accepted by all save a few thinkers who were mostly afraid, for social and other reasons, to express their real sentiments. Thackeray was not a philosopher because he accepted without question the beliefs of his time, however excellent, or even because he now and again took them as texts for the most admirable discourse. The title belongs rather to those who, after question, have reached some further—though by no means necessarily better—stage of denial, doubt, affirmation, or re-affirmation.

It belongs, for example, far rather to George Eliot than to Thackeray. George Eliot, according to Mr. Lilly's classification, is the "humorist as poet." She is not, be it understood, a poet on the strength of her poetry, which, as Mr. Lilly most justly estimates, is not of high order. She is a poet because she has the faculties of

observation and description, and sensibility and reflection, and imagination and fancy, and judgment: because she expresses for us "the universal element in human life." All this, again, seems to me, I own, a little paradoxical. Balzac's possession of the faculties in question could scarcely be disputed, and yet his name is not to be found in any French poetical anthology. But whatever George Eliot's claims to poetic rank, she was undeniably a philosopher. Her beliefs had been arrived at by due course of reasoning, and were definite and clear. She, at least, would have found no difficulty in understanding the terms used in metaphysical discussion. That she was not a Positivist of purest orthodoxy, nor practised with solemnity the rites of that persuasion, may be conceded to Mr. Lilly, as also that, in her first and better books at least, "her tone," to use Lewes's words, "was throughout sympathetic with religious beliefs," and "not at all antagonistic to them." But it is useless to attempt to deny that her creed was in essentials the Positivist creed; and one of the main interests of her writings, to me at least, is the kind of half-terror they evince of what Newman has well called "the wild living intellect of man," of the power of the pure reason as an ethical solvent, and her passionate desire to find some help, amid the decay of ancient faiths, towards a higher life than that of mere Epicureanism.

This earnestness of ethical purpose appeals most strongly to Mr. Lilly, who is himself, above all, a philosopher and a moralist. Indeed, in these lectures of his, the humour of the four humorists named occupies a very secondary and subordinate place, has a tendency to fade altogether out of view. It is their teaching, the message they had for mankind, the relation of their essential doctrines to what he holds to be true, that really interests him. The humorist as teacher is really his subject. And it is probably from a kind of natural affinity that he is so much more successful, more moved to sympathetic insight, when dealing with George Eliot and Carlyle, than in dealing with humorists so distinctly humorous as Thackeray and Dickens—the lecture on Dickens being distinctly the least felicitous. One rather wonders what he would make of a humorist who had nothing of the preacher in him, like Charles Lamb.

But this is by the way; and anything in the above that may seem like carping must not be taken for more than is meant. Mr. Lilly's lectures are fresh, suggestive, stimulating. Could one wish for more when such well-worn themes are under discussion?

FRANK T. MARZIALS.

On the Track of the Mail-Coach. By F. E. Baines, C.B. (Bentley.)

THE half-title of this new volume by Mr. Baines, a gentleman long and favourably known to most of us in connexion with the administration of the Post Office, conveys but little information as to its contents. The subsequent words are far more explicit. They give the assurance that it is "a volume of reminiscences, personal and other—

wise," and even this expression does not fully set out the whole of the details contained within its covers. The work is in the main one of autobiography, and the "very last official efforts" of Mr. Baines are duly imparted to the reader. The "stirring sight of a brilliantly lighted, well-horsed Royal Mail parcel-coach rolling swiftly along the York-road on its way to Hatfield and Bedford," which is visible to the traveller who plants himself "at Hadley Highstone at twenty minutes past eleven o'clock at night"—Mr. Baines is as precise in his statement, though his soul does delight in adjectives, as an emeritus-official should be—will go down to remote ages as his last achievement at St. Martin's-le-Grand. But even the retirement of the distinguished head of a department does not make the wheels of business stand still in a Government office; and many of the incidents of official life since he closed his active connexion with his old friends, which are revealed to us by his pen, must have been communicated to him by some of the workers whom he left behind in harness.

Our chronicler is a kindly man. Nothing is here set down in malice; and if any of the august personages in the Post Office should ever require an extenuating circumstance to be mentioned in mitigation of a blunder they may rely on obtaining it from Mr. Baines. There is not a chapter in his book that can be described as dull. Not all the facts which he mentions are of equal value, and some of them, perchance, are of no value at all; but the volume is crammed with information, and the customer of Mudie's who opens it will not find himself willing to abandon the pleasure of reading it. Mr. Baines appears occasionally as a type of the writer who, from ignorance of the ordinary sources of information, magnifies the labour of obtaining an explanation for some not very obscure point of antiquarian history. Many of the coach-roads on the northern side of the Thames were measured from the site of Hicks's Hall, and he appears to have spent some time in investigating the position of this building. A glance at the familiar pages of Peter Cunningham's delightful work on London would have settled the point at once. The apple-tree on the roof of the abbey church at Romsey disappeared, he thinks, "some time in the fifties"; but the account of the town in Murray's Handbook to Hampshire gives the date of its removal as about 1820, when it was cut down under the apprehension that it endangered the tower. Mr. Baines states that the stone, near the inn at Stoney Cross, in the New Forest, which marked the position of the oak-tree from which the arrow of Tyrell glanced and killed William Rufus, has vanished. It was originally erected in 1745, and nearly a century later was renewed by Sturges-Bourne, the friend of Canning. Why or how it has been removed the guardians of the Forest can perhaps explain. Of the inn itself Mr. Baines makes loving mention; but he omits to state—a curious omission in an official of the Post Office—that it was a favourite resort of the most popular Postmaster-General that ever filled that office, the late Henry Fawcett.

The inns of England are a favourite topic with Mr. Baines. He has probably seen the inside of as many hotels as any man in England, barring a commercial traveller. It would almost be possible, from his mention of them in these pages, to make a complete itinerary of his movements during the last half century. North or South of England he seems to revel in them; and when his recollections carry him to the West of England, his affection for his old hostleries fairly runs riot. About a page is occupied with the charms of the "Green Bank" at Falmouth, and with a succinct biography of the "official who filled the useful post of boots." The main roads in the United Kingdom along which Mr. Baines has sped in his investigations form frequently the subject of an expressive eulogy. He quotes from the pages of Lord Campbell's *Lives of the Chancellors* a judgment of Lord Erskine referring to the comparative merits of Paterson and Cary, the authors of the two principal works on roads; but I cannot refrain from suspecting that the Chancellor's memory had transposed their names, and that Cary was the plagiarist from Paterson, as the latter's work was much the earlier of the two in date.

Mr. Baines gives a brief biography of Colonel Maberly, for many years Secretary of the Post Office, which may be compared with the notice of that official in the amusing recollections of Edmund Yates. Maberly's name has now dropped out of recollection, but he was long a Member of Parliament and an official at the War Office and the Post Office. With regard to him, as with everybody else, the historian dwells on the good points of his character. The affection of Mr. Baines for his old department, and his desire for its further development, have not grown cold since his withdrawal into private life. He anticipates a great extension of telephonic communication from one village to another, and concludes his labours with a chapter, quaintly entitled "A Future for the Globe," in which he dilates on this topic.

The pages of Mr. Baines will leave a pleasant memory in the mind of every one who peruses them. They will also revive the recollection of his previous volumes on the Post Office.

W. P. COURTNEY.

NEW NOVELS.

Casa Braccio. By F. Marion Crawford. In 2 vols. (Macmillans.)

His Father's Son. By Brander Matthews. (Longmans.)

The Countess Bettina. By Clinton Ross. (G. P. Putnam's Sons.)

A Question of Faith. By L. Dougall. (Hutchinson.)

The Romance of his Picture. By Sidney Pickering. (Constable.)

His Last Card. By Katharine S. Macquoid. (Ward & Downey.)

Old Maids and Young. By Elsa D'Esterre-Keeling. (Cassells.)

A Man's Privilege. By Dora Russell. (Digby, Long & Co.)

Crucifix. By Aimée Fabrègue. (Tower Publishing Co.)

MR. MARION CRAWFORD does not desert the Eternal City; and, apart from his intimate acquaintance with life in the Rome of Pio Nono, the air of "Cosmopolis" must be eminently suited to a writer for whom questions of race have so great a fascination. His last Roman novel is a trilogy, conceived in a spirit which recalls superficially the Greek tragic poets. A sort of Atè is upon the three women of the house of Braccio, who are the heroines of the three parts of this tragedy: upon Sister Maria Addolorata, a Carmelite nun at Subiaco, who breaks her vow for love of the Scottish doctor, Angus Dalrymple; upon their daughter Gloria, who twenty years later marries unhappily, leaves her husband, tires of her lover, and poisons herself to escape from a life of hopeless remorse; and upon Donna Francesca Campodonico, the patroness and the blameless friend of Gloria's husband, the artist Angelo Reanda. The interest of the first part of the story—certainly the weakest—lies almost wholly in the ingenuity of a rather sensational plot. But the character of Gloria, which is developed in the second, is a masterly conception. She is drawn as a woman equally self-conscious and emotional, craving a constant change of sensations, and able to evoke, artificially, sensations which are not the less truly felt for being short-lived. It is not a common type, but it is a genuine one; and the only fault to be found with Mr. Crawford's presentment is that his psychology is a little too explicit. He often demonstrates where it would be enough to draw, and points to the skeleton behind the portrait. Angus Dalrymple is excellently conceived; and so is Donna Francesca, and so is Reanda. Gloria's lover, Paul Griggs (the American journalist whom Mr. Crawford's readers already know), is not altogether a satisfactory creation. There is a fanciful mysticism about his "double personality," as the idea is developed in the last part of the story; and his muscular pre-eminence is too constantly insisted on. Mr. Crawford pays perhaps an excessive adoration to physical qualities; and now and then in this connexion he becomes grotesque, as when he says of Angus Dalrymple that Maria "could feel his breath through her veil when he spoke again. It was vital and fierce, like the breathing of a powerful wild beast." Some peasants, a country doctor, and an Abbess *pour rire* supply a not too successful comic element. Mr. Crawford makes his peasants funny by means of a time-honoured plan that we think unworthy of him: he interlards their talk with phrases literally translated from the Italian—for fear we should mistake them for Englishmen. Thus, a man is said to wish a girl well, not in the sense that the expression bears in English, but in the special, idiomatic sense of *voler bene*—"to be in love with" a person; and Dalrymple is advised, somewhere, to "make love with a nun, if it goes, Signore"! These are trivial blemishes. *Casa Braccio* is well worth reading: the story is extremely interesting and it is written in an agreeable

and correct style, which only here and there runs to diffuseness and over-emphasis. It is its author's twenty-fifth novel, and there is not a sign of carelessness or exhaustion about it. Mr. Marion Crawford is a novelist whom one should be thankful for: mature and conscientious, he stands apart from the crowd of mere amateurs, and, in Paul Griggs's words, he has "built up a superiority for himself."

Mr. Brander Matthews's novel of New York life is a disappointing book, because he has chosen an atmosphere and a subject offering great opportunities and has not done them justice. Ezra Pierce is a Wall-street financier, for whom ordinary morality and professional morality are essentially different things. But he is no hypocrite, and hardly suspects the discrepancy, while his wife and son worship him blindly, admiring the religious and charitable zeal with which he bestows on the poor much of the wealth he has stolen from the public. Gradually young Winslow comes to doubt his father's integrity: he judges him by the simple standard of right and wrong which he has learnt from his Puritan mother, and concludes that Ezra is not consistently moral, that, consequently, morality cannot possibly matter, and that he himself may do as he likes. This is a sort of logic which could recommend itself only to one who, having long been a villain by habit, is anxious to be a villain on principle; but, as Mr. Matthews has drawn Winslow, this exceptionally weak and rather stupid young man leaps at a bound from honest doubt to hardened cynicism. Perhaps we ought to expect that the son of a man who has made millions by something like fraud should turn out ill; but even if one believes, with the author, that "there is always a clear track and a down-grade on the railroad to ruin, and the engineer never whistles back to put on the brakes," the precipitancy of Winslow's course from bad to worse must appear amazing, and the catholicity of his taste in delinquencies at least remarkable. Mr. Matthews is, in detail, a good observer, though there are scenes in *His Father's Son* which lack verisimilitude—notably, the reception of Winslow's promised wife in his father's house. Ezra himself is well drawn; so are Mrs. Pierce and the Wall-street clerks. The fraudulent transactions, which fill a large space in the book, are very likely authentically described, but they are certainly dull; and, after Balzac, no one believes that finance need be dull even for readers who are not normally interested in "bears" and "corners." The final catastrophe is cleverly painted, but it is a pity we should be left wondering what has actually happened.

A third American book, *The Countess Bettina*, has nothing good about it except the cover. The adventures of the Countess Bettina of Perigord and the person who champions her and tells the story might amuse someone; but we can conscientiously recommend them only to an earnest collector of grammatical solecisms who is not afraid of work. We acquit the author of all intention to be disrespectful in choosing to connect his characters with the historical,

and by no means extinct, names of Perigord (or, rather, Périgord), Vauluse, and Este. But one cannot be too careful in that sort of society; and it might have been worth while to learn that the Prince of Monaco is not "His Excellency," and that the "Empress Eugénie of Montijo" is not the title of the ex-Empress of the French.

Miss Dougall's new story is very readable, and its quiet and diverting plot somehow suggests Jane Austen. There is, we fancy, a little uncertainty about the real character of the West-country heiress, Alice Bolitho; but the young man expected to marry her, and her neighbour the squire, are well and carefully drawn, and only sanguine observers will think Mrs. Ross's amiable inanity exaggerated. We should like to enter our protest against the way in which the story ends. Miss Dougall must have got the notion that finality is inartistic. Of course, catastrophes are unnecessary; but to suggest critical questions and leave them unanswered is to reduce a romance to the level of an anecdote. For, after all, does Harvey marry Amy Ross? does Alice marry the squire? and does the squire reconcile her to orthodoxy?—a comfortable issue which is at least hinted at. The author writes smoothly; but she has a most irritating trick of interrupting dialogue with descriptive adverbs, unsupported by any other part of speech. There is some excellent landscape in this book; and the narrative has, among other merits, the considerable merit of rapidity.

Another West-country novel, *The Romance of his Picture*, has an atmosphere with which artists of the Newlyn school have made most of us familiar. Mr. Pickering's style is undistinguished, and his studio "shop" irrelevant; but the story of the young lady who made pocket-money by sitting to an artist as a peasant girl is a rather amusing one.

His Last Card is a story with plenty of plot, and those who have read a great many very sophisticated books will probably find it "refreshing." It is throughout a conflict of the angelic with the infernal; and the author displays a good deal of the smiling cynicism of children who imagine atrocities from their ignorance of wrong. The love-scenes are properly managed; and the reconciliation of the heroine and her husband under the auspices of their grandchild is prettily imagined.

Old Maids and Young is a very lively and pleasing tale, happily conceived and maturely told. Most of the characters in the early chapters are children, and the charm with which the author treats child-life is best indicated by an epithet very lavishly misapplied in general—the critic's word-of-all-work, "fresh." Miss D'Esterre-Keeling does not deal in prodigies, she does not gush, and she does not make children lisp when they are old enough to speak plainly. Rotha and Rowan and Bride are charmingly portrayed; and when they reappear, after a lapse of years, as young man and maidens, we recognise them—which is saying a good deal. The old maids, Miss Onora and Miss Mariabella, are fascinating studies;

in them, as well as in most of her characters, the author has both created individuals and realised types. For the sake of impartiality, let us say that there are too many "asides" for our taste; when plain narrative, plain dialogue, and plain description are adequate, a running commentary, full of apophthegms and familiarities and rather ambitious allusions, can only be regarded as an interruption. And Miss D'Esterre-Keeling writes so well that it is a pity she has the common, but erroneous, notion that the English language is enriched by the double preposition "on to."

In Miss Dora Russell's novel, *A Man's Privilege*, an heiress marries the wrong man because the right man hesitates to run the risk of being thought a fortune-hunter, and the wrong man takes care he shall be thought something worse. The wrong man is a murderer and several other criminals in one; but he ends by suicide, and the heroine inevitably remarries. There is no pretence to literary merit here; but the book is very exciting and ought to be read in the train.

Crucifix is a translation which reads like a third-rate original: that is to say, it is no doubt an adequate English version of a French book not worth translating. It is in the form of a diary kept by a sentimental and candid young woman, whose mother is afflicted with leprosy and who expects to become a leper herself.

F. Y. ECCLES.

CURRENT LITERATURE.

William Shakspeare. By Barrett Wendell. (Dent.) This study of Shakspeare's development as an artist is based upon a series of lectures delivered at Harvard College. It must be counted unto Mr. Wendell for righteousness that he is not content to furbish up the traditional commonplaces of criticism. He makes a distinct effort throughout to see for himself, and to deliver an opinion unobscured by too much of the shadow of authority. As a result the book reads freshly. It is full of new points of view, and of judgments which, however much you disagree with them, at least suggest new lines of speculation. On the other hand, the constant desire to say something original and striking frequently leads Mr. Wendell to venture upon uncomfortably paradoxical ground. There is not a little startling in the statement that "Hamlet" betrays "a marked tendency to insanity" in the stock to which its author belonged: that the mind which wrote it had "the diseased activity, without the aberration of mania." Most of Mr. Wendell's truths are only half-truths. It is only half true that we must put ourselves in the position of an Elizabethan audience before we can understand Shakspeare, if by this is meant that Shakspeare in his writing never transcends the average Elizabethan point of view; and it is only half true that Shakspeare's plays are the outcome rather of emotional moods than of deliberate efforts of thought. Surely Shakspeare was philosopher as well as poet. Doubtless the mood gave the first artistic impulse; but doubtless also this impulse grew, before the play was far advanced, into a conscious structure of thought. On the whole, Mr. Wendell's book savours rather of the smartness characteristic of the country from which it comes than of the sanity and breadth of view which are so essential to the finer criticism.

"THE ARCADE LIBRARY."—*Round about a Brighton Coach Office.* By Maude Egerton King. (John Lane.) In the form of recollections of a boyhood passed at Brighton seventy and odd years ago, Mrs. King has produced an altogether fascinating little volume. They are a "bundle of true stories" told by the son of a Brighton coachmaster, whose native place was then a small fishing town—stretching no farther than Russell-street to the west and the Old Steine to the east—whither great people from London came occasionally for a few weeks of fresh air and jolly rustication. Successive episodes bring us acquainted with all the inmates of the coach-office and many of their friends; and it is hard to say whether the author's quaint and leisurely manner of telling the stories or her charming sketches of character deserve greater praise. The most excellent things in the book, perhaps, are the chapter called "A Day of Punishment" and the portraits of Mr. Sprightly, the dissipated but faithful odd-man, and of the coachmaster himself, who is surely of kin to Mr. Peggotty in *David Copperfield*, and not unworthy the affinity. The volume is admirably illustrated by Miss Lucy Kemp Welch.

A Set of Rogues: namely Christopher Sutton, John Dawson, the Señor Don Sánchez del Castillo de Castelaña, and Moll Dawson. Their Wicked Conspiracy and a True Account of their Travels and Adventures. By Frank Barrett. (Innes.) Mr. Frank Barrett has accomplished the difficult feat of writing a seventeenth century "picaresque" story, very fairly imitating the manner of the famous models of that species of composition, but without a trace of anything that would make it unsuitable reading for young people. There is no reason to find fault with the moral: one of the conspirators does in the end arrive at the enjoyment of wealth and happiness; but it is only after deep repentance and expiation for misdeeds that were rather her misfortune than her fault. We have little doubt that the author could, if he chose to take the needful pains, write an excellent historical romance. It would, by the way, have been better if he had avoided giving to his Spaniard a quite impossible name.

The Tyrants of Kool-Sim. By J. Maclaren Cobban. Illustrated by J. Brewster Fisher. (Henry.) There is a good deal of cleverness in this story, which has a distinct resemblance to some of the earlier writings of Mr. Grant Allen. Mr. Cobban, however, carries his wilful disregard of probability to the verge of absurdity. Boy readers are not very severely critical on this score, especially when a tale is so full as this is of thrilling and novel adventures; but we fancy even they will regard some of the incidents a little disdainfully. The book tells how two schoolboys manage to elude the vigilance of their elders, and make their way to Marseilles, in order to attach themselves to an expedition for the discovery and rescue of the uncle of one of them, who is believed to be a captive in North Africa. The search party consists of a famous explorer, Captain Betterton, and the missing man's sister, "Miss Topsy," and her companion. The boys and the ladies pass unharmed through terrific adventures; and the lost uncle is discovered as the "Sun-god" of the pygmies of Kool-Sim, having been compelled to assume that character in order to save his life. The pygmies are, it seems, a highly civilised race, cruelly oppressed by a detestable brood of tyrants, whose blood is so saturated with venom that an arrow-head touched with it causes certain and agonising death! The rescued "Sun-god" aids his deliverers in the emancipation of the people from this terrible rule, and then goes back to his dark-skinned wife and children in Algeria, while "Miss Topsy"

returns home to marry the heroic Captain Betterton.

Leaves from a Middy's Log. By Arthur Lee Knight. (Nelson.) This is a capitally told story of exciting adventure. After a victorious struggle with the mutinous crew of a merchant vessel on the coast of Cuba, the "middy" and his companions take part in an expedition into the interior in pursuit of the fugitives. Here they are captured by a band of ruffians, carried on board a pirate ship, and eventually imprisoned in a cave on a desolate island. In the confusion caused by a volcanic eruption they make their escape, are chased by bloodhounds, and after a desperate fight succeed in getting clear of their pursuers, and find themselves in the neighbourhood of their own ship.

After Sedgemoor: being the History and Adventures of Clement Noel in the Days of King James the Second. By Edgar Pickering. (Hutchinson.) This is the story of a youth who, for a very indirect connexion with Monmouth's rebellion, is sentenced by Jeffreys to be sold into slavery in the West Indies. After a long series of surprising adventures he finds his way back to England, enriched by a precious find of jewels, just in time to witness the retribution which befel the wicked judge. Mr. Pickering attempts for a few pages an archaism of style suitable to the period of the supposed narrator, but soon relapses into very modern English. The book, however, is interesting and not badly written.

NOTES AND NEWS.

WITH the New Year's honours comes the official announcement that "Her Majesty has been pleased to appoint Alfred Austin, Esq., to be Poet Laureate to Her Majesty." It will be remembered that, about six years ago, Mr. William Watson paid Mr. Austin the compliment of editing a selection of his poems, under the title of *English Lyrics*.

The date fixed for the publication of Mr. E. S. Purcell's *Life of Cardinal Manning* is Friday next, January 10. It will be in two volumes, with portraits.

MESSRS. CHAPMAN & HALL will publish immediately the Autobiography of the late Admiral Lord Clarence Paget, who died last year. It includes diaries of his service in the Baltic, the Black Sea, and the Mediterranean; and has been edited by his nephew, Sir Arthur Otway, formerly well known as a Liberal politician. It will be in one volume, with several portraits and other illustrations.

MESSRS. MACMILLAN & CO. will publish during January a History of the Postal Packet Service during the French War, from 1793 to 1815, written by Mr. Arthur H. Norman, mainly from official records.

THE next volume in the series of "Heroes of the Nations" will be *Joan of Arc*, by Mrs. Oliphant, who has, we understand, interested herself in the subject for some years past.

THE Rev. H. R. Haweis is preparing an account of his travels through America, New Zealand, Tasmania, and Ceylon during the three years 1883, 1893, 1895. It will be published by Messrs. Chatto & Windus, in two volumes, under the title of *Talk and Travel*.

MESSRS. PATRICK GEDDES & COLLEAGUES will publish shortly, through the Edinburgh Riverside Press, *Lyra Celtica*: an anthology of representative Celtic poetry, from the ancient Irish, Alban-Gaelic, Breton, and Cymric bards, down to the youngest Scottish and Irish writers of to-day, edited by Mrs. William Sharp.

THE next volume of "Chapman's Story Series of Incident, Action, and Adventure," to

be published in the course of January, will be *The White Feather*, by Mr. Oswald Crawford, with a frontispiece by Mr. Adolph Birkennruth.

MR. GISSING's new book, *The Paying Guest*, which is a new departure from his usual style, will be published on Monday next, as a volume in Cassell's "Pocket Library." Originally intended for issue in December, it was postponed in order that simultaneous publication in the United States might be arranged.

MESSRS. G. P. PUTNAM'S SONS announce for early publication *The Crime of the Century*, by Mr. R. Ottolengui, an American writer of detective stories, whose work has attracted notice in at least one English magazine.

MR. T. FISHER UNWIN announces the second edition of a pseudonymous little book published some months ago under the title of *Wilmot's Child*, by "Atey Nine." The name of the author is now disclosed as Dr. Joseph Parker, of the City Temple.

THE University of Dublin has conferred the degree of Doctor of Divinity upon the Rev. W. F. Cobb, author of *Origines Judaicae*, recently published by Messrs. Innes & Co. The work deals with the heathen cults of Canaan, such as sun, ancestor, tree, serpent and phallic worship, with the object of tracing their influence on the birth and growth of Judaism.

INTENDING subscribers to the English Dialect Dictionary are urgently requested to send in their names at once, either to the secretary, Prof. Wright, 6, Norham-road, Oxford, or to the treasurer, the Rev. Prof. Skeat, 2, Salisbury-villas, Cambridge. The subscription is one guinea a year for eight years (or two guineas for a special edition on hand-made paper, limited to 250 copies). Descriptive circulars will be forwarded upon application to the secretary or treasurer. The first subscription, for 1896, is now due, and entitles the subscriber to a copy of parts i. and ii., at the end of June and December respectively.

ON January 21 the *Guardian* completes its fiftieth year. With the paper of the following day will be published a special supplement, containing a review of the origin and history of the *Guardian*, and articles on the attitude of the Church towards various questions in 1896 as compared with 1846.

THERE are no less than five vacancies to be filled this year among the Knights of the Ordre pour la Mérite. This is a very large number, considering that the number of the real knights is restricted to twenty for scientific and ten for artistic merit. The death-list consists of Gneist, Freytag, Sybel, Neumann, and Ludwig. The four seniors are now Menzel (Chancellor), Mommsen (Vice-Chancellor), Bunsen, and Max Müller.

THE Nottinghamshire Provincial Grand Lodge of Freemasons has decided to establish a library and museum; and Mr. J. Potter Briscoe, public librarian of Nottingham, has been appointed to the office of honorary librarian and curator.

AT the London Institution, on Monday next, Mr. I. Gollancz, of Christ's College, Cambridge, will deliver a lecture on "Schoolmasters and Plays," in which we detect a reference to Nicholas Udall; while on Thursday Prof. Mahaffy will lecture at the same place on "The Macedonians in Egypt," the subject of his book, *The Empire of the Ptolemies*, recently published by Messrs. Macmillan & Co.

THE two following afternoon lectures will be delivered at the Royal Institution during January, in addition to the arrangements already announced: "To the North of Lake Rudolf and Among the Gallas," by Dr. A.

Donaldson Smith, and "The Valley of Kashmir," by Mr. Walter R. Lawrence.

At the meeting of the Anglo-Russian Literary Society, to be held at the Imperial Institute on Tuesday next, at 3 p.m., a paper will be read in Russian on "The Results of Russian Civilisation in Central Asia," by M. de Bogdanovich, who served as an officer in Central Asia, and who is now the correspondent of several Russian newspapers.

MR. DAVID NUTT has issued the sale catalogue of a library "brought together by an eminent folk-lore," consisting of nearly 3000 lots. It is the collection not of a bibliophile, but of a scholar, who sought for the materials of his study in all sorts of quarters, and who not only annotated his books, but also supplied them with elaborate indices. He seems to have been specially devoted to Celtic history and folk-lore; but his interests included chap-books, proverbs, riddles, local traditions, the occult sciences, comparative religion, and archaeology. The catalogue has been compiled in one alphabet, without any subdivision of subjects. We must, however, mention forty-six lots under "Miscellaneous," consisting of bound volumes of pamphlets, &c., for the most part collected with reference to some special subject.

ORIGINAL VERSE.

TO AMERICANS.

*A message from your Chief: and must we hear
From you a cry for blood, the very same
As fills your veins? Remember whence ye came.
As some hoar father, if his son should jeer,
Would stand and tremble in exceeding fear,
So England shudders through her mighty frame,
Will not believe, and puts elsewhere the blame,
Content so you from infamy be clear:
We joy in battle fiercely as of yore;
At cry of a half-murdered people, brave,
Our hearts clang at our sides: war shall not
cease;
But you, O summer travellers to our shore,
By the green fields ye tread to Shakspeare's grave,
With you for evermore there must be peace.*

MICHAEL FIELD.

Dec. 22, 1895

STEPNIAK.

(Obit December 23, 1895.)

ONE man there was ignored a tyrant's will,
One resolute voice that thundered o'er the fight;
The valiant heart, though dead, is living still,
Lo! the sun rises while we wail "Good-night"!

PERCY ADDLESHAW.

MAGAZINES AND REVIEWS.

THE December number of the *Library* (Simpkin Marshall & Co.), which completes the seventh year of issue, contains two articles of general interest. One is a paper read before the Cardiff meeting of the Library Association by Mr. W. Eilir Evans on "Welsh Publishing and Bookselling." Besides a general summary of early Welsh bibliography, of the first printing of Welsh books in England, and of the beginnings of the printing press in Wales, it gives curious details about the methods of publishing and bookselling in the Principality during the present century, and concludes with an appeal for the establishment of some central agency for the compilation of an authorised register of all publications that pass through the hands of Welsh printers, from the ballad or penny almanac up to the voluminous encyclopædia. The other article, reprinted from the *Manchester Guardian*, is an account of the unique collection of books, pamphlets, &c., relating to the gipsies, formed by M. Paul Bataillard, of Paris, which

has recently been acquired by the Manchester Free Library. The collection consists of between 400 and 500 lots, most of them with tables of contents and notes by the late owner. He wrote himself many pamphlets, from which it appears that he was ultimately led to abandon Pott's theory of an Indian origin of the gipsies early in the fifth century A.D., in favour of another theory which would attribute to them the spread of a knowledge of bronze among the neolithic races of Europe. It is stated that the library committee propose to issue a special catalogue of the Bataillard collection.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ADELIN, Jules. La Légende du Violon de Faience. Paris: Conquet. 10 fr.
ALLOU, H., et CH. CHENU. Barreau de Paris: grands avocats du siècle. Paris: Pedone. 12 fr. 50.
BERTIN. La Nouvelle Marine de Guerre des Etats-Unis. Paris: Bernard. 30 fr.
BINDEWALD, K. W. Deutschlands Dichterinnen. 1. Th. Osterwald: Zickfeldt. 12 M.
BOURGUIN, Maurice. La mesure de la valeur et la monnaie. Paris: Larose. 8 fr.
BÜLOW, P. Frein v. Tropenkoller. Episode aus dem deutschen Kolonialleben. Berlin: Fontane. 3 M. 50.
D'ESPLOY, H. Architectonische Einzelheiten der Antike. 1. Lfg. Berlin: Hoesling. 13 M. 20.
DELMAS, E. Egypte et Palestine. Paris: Fischbacher. 10 fr.
FEX, le Colonel. L'escrime dans les universités allemandes. Paris: Baudoin. 10 fr.
FLORENZ, K. Japanische Dichtungen. Leipzig: Amelang. 6 M.
GAEDERTZ, K. Th. Aus Fritz Reuters jungen u. alten Tagen. Wismar: Hinströff. 3 M.
GOTZEN, G. A. Graf. v. Durch Afrika von Ost nach West. Berlin: Reimar. 14 M.
HAHM, Ph. Die Künstlerfamilie der Asam. Ein Beitrag zur Kunstgeschichte Süddeutschlands im 17. u. 18. Jahrh. München: Leutner. 4 M.
HÖHN, P. Sprichwörter u. Redensarten in Königlichem Mundart. Köln: Neubner. 2 M.
KEHN, R. Beiträge zu e. Charakteristik des Dichters Tiegel. Berlin: Speyer. 1 M. 80.
LEMAITRE, Alf. Notes sur la Guerre de l'indépendance grecque. Paris: Martin. 3 fr. 50.
LOISE, Ferd. Histoire de la poésie mise en rapport avec la civilisation en Italie. Paris: Thorin. 5 fr.
MARGIOTTA. Culte de la Nature. Grenoble: Palque. 20 fr.
MAZEROT, René. La Mer. Paris: Georges Petit. 120 fr.
MAËX, A. De Marseille à Naples: Rives bémies. Paris: May & Motteroz. 3 fr. 50.
MEYER, E. Hundert Jahre conservativer Politik u. Literatur. I. Wien: "Austria." 5 M. 30.
REUTER, F. Briefe an seinen Vater (1827-1841). Hrag. v. F. Engel. 6 M.
RIESCHL, O. Albrecht Ritschl's Leben. 2. Bd. 1864-1880. Freiburg-L. B.: Mohr. 12 M.
SCHNEIDER, R. v. Album auslösender Gegenstände der Antiken-Sammlung des Allerhöchsten Kaiserhauses. Wien: Gerold's Sohn. 25 M.
STUDIEN U. ENTWÜRFE älterer Meister im städtischen Museum zu Leipzig. Mit Text v. J. Vogel. Leipzig: Hiesemann. 130 M.
WINTER, F. Eine attische Lekythos des Berliner Museums. Berlin: Reimer. 3 M.
ZIMMERMANN, E. Koreanische Kunst. Hamburg: Grieso. 12 M.

HISTORY, LAW, ETC.

- DESPAGNET, F. Essai sur les protectorats: étude de droit international. Paris: Larose. 10 fr.
DÜMLING. Geschichte der Nachrichten über das Kloster u. die Gemeinde Hedersleben (Kreis Aschersleben). Osterwick: Zickfeldt. 2 M. 25.
EISENLOFFEL, L. Franz Kolb, e. Reformator Wertheims, Nürnbergs u. Berns. Zell-L.-W.: Specht. 2 M. 50.
GOTZ, W. Geographisch-historisches Handbuch v. Bayern. 1. Bd. München: Franz. 13 M. 50.
GOYAU, G., A. PÉRATÉ et P. FABRE. Le Vatican: les papes, la civilisation et le gouvernement de l'Eglise. Paris: Firmin-Didot. 30 fr.
LANGWERTH, V. SMERER, Fhr. E. Die Kreisverfassung Maximilians I. u. der schwäbische Reichskreis in ihrer rechtsgeschichtlichen Entwicklung bis zum J. 1648. Heidelberg: Winter. 14 M.
MATHIEU, die der Universität Rostock. III. 2. 1652-1694. Hrag. v. A. Hofmeister. Rostock: Stiller. 10 M.
MONUMENTA confraternitatis Staupropianae Leopoliensis, ed. W. Milkiewicz. Tom. I. Diplomata et epistolae. Pars I. 1518-1593. Lemberg. 8 M. 50.
MÜHLBACHER, E. Deutsche Geschichte unter den Karolingern. Stuttgart: Cotta. 8 M.
PEYRE, R. Napoléon et son Temps. Bonaparte. Paris: Firmin-Didot. 10 fr.
PREN, F. Katalog der Theresianischen Münzensammlung. Römische Münzen. I. u. II. Leipzig: Fock. 3 M.
PUBLIKATIONEN aus den k. preussischen Staatsarchiven. 63. Bd. Geschichte v. Hannover u. Braunschweig 1648-1714, v. A. Köcher. 2. Thl. Leipzig: Hirzel. 20 M.
SCHAEFER, V. Chronologie d. deutschen Bankwesens. München: Franz. 1 M. 50.
TOUTAIN, J. Essai sur l'histoire de la colonisation romaine dans l'Afrique du Nord. Paris: Thorin. 12 fr. 50.

THEOLOGY, ETC.

- ANALECTA hymnica mediæ ævi XXII. Hymni inediti. Liturgische Hymnen d. Mittelalters aus Handschriften u. Wiegendruck. 5. Folge. Leipzig: Reissland. 9 M.
BALBUS, A. Das Verhältnis Justins d. Martyrs zu unsern synoptischen Evangelien. Münster: Aschendorff. 2 M.
CORPUS Reformatorum. Vol. 82. J. Calvini opera quae supersunt omnia. Vol. 54. Braunschweig: Schwetschke. 12 M.
CORPUS Scriptorum ecclesiasticorum latinorum. Vol. XXXV. Pars I. Leipzig: Freytag. 14 M. 80.
FALK, R. Buddhas, Mohammed, Christus, e. Vergleich der drei Persönlichkeiten u. ihrer Religionen. 1. Th. Gütersloh: Bertelsmann. 3 M.
HAUCK, A. Die Kirche Deutschlands unter den sächsischen u. fränkischen Kaisern. Leipzig: Hinrichs. 17 M. 50.
STOSCH, G. Alttestamentliche Studien. 1. Thl. Die Entstehg. der Genesis. Gütersloh: Bertelsmann. 2 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- BASTIAN, A. Zur Lehre vom Menschen in ethnischer Anthropologie. 1. u. 2. Abth. Berlin: Reimer. 2 M.
DREYER, F. Studien zu Methodenlehre u. Erkenntniskritik. Leipzig: Engelmann. 4 M.
FAUNA u. FLORA d. Golfes v. Neapel. 22. Die Nemertinen d. Golfes v. Neapel, v. O. Bürger. Berlin: Friedländer. 120 M.
HAERZEL, P. Die säkularen Veränderungen der Bahnen der grossen Planeten. Leipzig: Hirzel. 13 M.
KUPFFER, C. V. Studien zur vergleichenden Entwicklungsgeschichte des Kopfes der Kranioten. 3. Hft. München: Lehmann. 8 M.
MAUTNER, F. Die Epidermis u. ihre Abkömmlinge. Leipzig: Engelmann. 24 M.
NORDEN, J. Die Ethik Henry Homes. Ein Beitrag zur Geschichte der englisch-schott. Moralphilosophie im 18. Jahrh. Berlin: Rosenstein. 1 M. 50.
OPFERMANN, L. Die Vorarbeiten f. Schifffahrts-Kanäle od. ähnliche Anlagen u. die Geschäftsführung bei deren Ausbau. Leipzig: Engelmann. 18 M.
SIMONY, P. Das Dachsteingebiet. Ein geograph. Charakterbild aus den österreich. Nordalpen. 3. Lfg. Wien: Hügel. 18 M.
STANDFUS, M. Handbuch der paläarktischen Gross-Schmetterlinge. 2. gänzlich umgearb. Auflage. Jena: Fischer. 14 M.
VOSS, W. Die Mineralien des Herzogth. Krain. Laibach: Ig. v. Kleinmayr. 1 M. 60.

PHILOLOGY, ETC.

- ABDULQADIR Bagdadensis lexicon Sahnāmianum, ed. C. Salemann. Tom. I. pars I. Leipzig: Voss. 6 M.
CORPUS papyrorum Raineri archiducis Austriae. Vol. I. et II. Wien: Hof- u. Staatsdruckerei. 72 M.
RADLOFF, W. Versuch e. Wörterbuches der Türk-Dialecte. 7. Lfg. Leipzig: Voss. 2 M. 50.

CORRESPONDENCE.

GUTENBERG AND STRASBURG—SOME GRAVE DOUBTS.

20, Collingham-place, S.W.

In a previous letter I ventured to question the authenticity of a document often quoted in the controversies about Gutenberg. I now propose to give reasons for my scepticism, in which I may be led to assume a somewhat revolutionary attitude.

It is one of the misfortunes of a dispute like that which has arisen about the origin of printing, in which local jealousies and ambitions have been greatly stirred, that the champions of different theories have not scrupled to forge evidence and to manufacture documents; and this has specially been the case with Gutenberg. Thus, there has been a strong attempt made to transfer some part of the credit of the discovery of printing from Mainz to Strasburg. This claim of Strasburg to share in the honour seems to me to be extremely doubtful, and to be supported by very sinister evidence. After examining the documents, as printed, with some care, I doubt whether several of the most important of those connecting Gutenberg with Strasburg are genuine at all.

The first of these, dated March 24, 1424, and purporting to be a letter written by our hero from Strasburg to his sister Berthe, a nun in the Convent of St. Clara at Mainz, has, I think, been proved by Schaab and others to be beyond all question a forgery of the librarian Bodman, who also sophisticated one or two other documents. But a much more important and more serious matter remains behind. In the year 1760 Schoepflin published his famous *Vindiciae Typographicae*. In this he championed the cause of Strasburg; and for the first time printed several documents, all of

which seem to me, as they seemed to Mr. Hessels, to be at least suspicious. It is a great misfortune in an inquiry like this that the great library at Strasburg was burnt when that city was bombarded by the Prussians; for we cannot any longer examine the documents themselves, but are obliged to fall back upon internal and other evidence. In view of this, it is significant that at least two of the documents published by Schoeplin in the work just mentioned have been declared by Van der Linde to have been forged, and they certainly bear very strong evidence of the fact. In this view Mr. Hessels concurs. One of these purports to give an account of the summoning of Gutenberg before the judge at Strasburg by a young noble lady of Alsace, whom he is supposed to have abused, and is said afterwards to have married. The other one purports to be a copy of certain entries in the books of the Monastery of St. Thomas at Strasburg, giving an account of Gutenberg's default in the annual payment of a certain tax, and in one instance of his alleged wife Anna having paid it. I agree with Van der Linde that the two documents in question cannot be trusted; and if Schoeplin was capable of forging them, what possible faith can we have in the other documents which he claimed to have discovered, and which he was the first to publish?

Not only is there a *prima facie* case made out in this way, but the remaining evidence against them is itself very strong. One of these documents I will freely translate:

"I, John Gensefleisch the Younger, called Gutenberg, make it known by these letters that, inasmuch as the honest and wise Burgermasters and Council of the town of Mainz are bound to pay me annually certain interest and dividends—this is attested by documents, which provide that if the said interest and dividends are not paid, I may proceed to recover them forcibly—and inasmuch as for several years the said city of Mainz has not been willing to pay me what it owes, I, driven by my necessity, went before Dom. Nicholas, the Secretary of Mainz, who undertook to pay me 310 Rhenish florins, which were to be paid at Oppenheim, in the house 'Zum Lampart,' belonging to my cousin Artgeld, before the Feast of Pentecost next coming. I make it known by these letters that the Master and Council of the town of Strasburg have induced me, for the honour and love I bear them, to completely release the said Dom. Nicholas, public scribe, from the penalty of imprisonment which he has earned, and from the said sum of 310 florins. Given the Sunday after the Feast of St. Gregory the Pope, 1434."

This document, as we see, is dated on Sunday after St. Gregory's Day, the Saint Pope, 1434. This is in itself a suspicious circumstance, since the date is ambiguous. As Bernard says, there were two popes of the name, and one of them had two feast days—namely, March 12 and September 3. It is very unlikely that a document of such an important character would be thus dated. Secondly, in this document Gutenberg is styled "Johann Gensefleisch der Junge, genaunt Gutenberg." These names are very suspicious. Gutenberg is nowhere else, that I know of, called Johann Gensefleisch der Junge. On the other hand, there is a document extant, given by Schaab, in which a Johann Gensefleisch der Junge and Gutenberg are both mentioned, showing they were two different persons. In that document Johann Gensefleisch der Junge is styled "von Sorgenloch," and, so far as we know, Gutenberg did not belong to the family of Sorgenloch; but we also know that it was the theory of Schoeplin himself that he belonged to that stock. The document proceeds to recount what seems to me an incredible story. Gutenberg, who was so poor that he had to make arrangements by which a dividend of thirteen guilders owed him by the town of Mainz had to be split into two portions so as to provide something for his mother, is made

for no conceivable reason to surrender and forego a sum of 310 Rhenish guilders, which were owing him by the city of Mainz, and to do so to an official who is called the secretary of Mainz, Nicholas, and this merely to please the council of the city of Strasburg. Reference is also made to a cousin of Gutenberg's named Artgeld living at Oppenheim, who is otherwise unknown. The whole story seems to me ridiculous and incredible. Let us pass on.

The next documents fill a larger place in the history of Gutenberg as usually told, and have been the subject-matter of much comment. They purport to be the depositions of witnesses and the judgment of the court in a certain suit which is said to have happened in the year 1439.

They are said to have occurred in the form of six separate entries in three separately bound MSS. purporting to be registers of the city of Strasburg. Two of the entries were in one volume—one occupying folios 107-110, and the other folios 117 and 118. The third, fourth, and fifth entries were respectively on the recto of leaf 21, on the lower part of leaf 38, and occupying the whole recto of the 44th leaf of another volume. The last entry is said to have occurred in a third volume, which, according to Lobstein, as quoted by Mr. Hessels, was burnt in a great holocaust of documents on November 20, 1793. The other two volumes were seen by Dibdin, Laborde, and others, and have been described by them. Now it is a remarkable fact that Dibdin, who examined them, and was a practised bibliographer, says:

"I inspected these documents (in the German language) with no ordinary curiosity. They are doubtless most precious; yet I cannot help suspecting that the character or letter is not of the time—namely, of 1440. It should rather seem to be of the sixteenth century. Perhaps at the commencement of it. . . . Certainly the whole book has very much the air of a copy; and, besides, would not the originals have been upon separate rolls of parchment?"

This is surely remarkable testimony, for Dibdin, so far as we know, did not suspect the documents, only the writing; and we cannot avoid thinking his deduction a fair one. It is most unlikely that the original records of a suit should be scattered at haphazard in this way in six separate entries in three separate volumes; and even if they were entered on paper instead of parchment, the entries would have been continuous, and not discrete in this fashion. It is equally difficult to believe that an honest and real copy of the original documents would have been thus scattered not only over several separate leaves, but in some cases beginning half-way down a page; and it seems to me only compatible with some forger, who, finding several blank pages in three old account-books, distributed his materials over them to disarm suspicion or for some other purpose.

Again, Laborde, who believed in the documents which he saw and collated, writes (and the sentence, in view of what I have just said, reads very ominously):

"Everything connected with the lawsuit is written in the volume by the same scribe, who, each time that he resumed his work, imparted a little more firmness to his hand, a circumstance which makes it appear as if several scribes had taken part in the work, whereas it is evident that it is that of a single man. It is, moreover, certain that it is the original redaction—indeed, the original minute of the transactions, because all the erasures and the additions written in the margin are in the same ink and in the same hand, and could not have been found in a copy, however clumsy this may have been" (Hessels, *Gutenberg*, 24, 25).

This simulating of several hands by one, and the fact that the erasures and marginal notanda

are in the same hand, point assuredly to the writer of the documents being also their composer. When we further remember that these two volumes, both dated in 1439, are apparently the only ones of the series extant; that they were both enclosed in a pasteboard case labelled "Documenta typographiae Argentorati inventae," apparently by Schoeplin himself; that that most suspected person, who was only too ready to write on the subject, actually claims to have known them, in the case of one volume, for twenty-one years, and in the other for sixteen years, before publishing them *in extenso*—the matter becomes more and more suspicious. The whole story, in fact, makes up a web which is full of sinister doubt and difficulty.

The internal evidence seems to me to be also very dubious. First the spelling of the names, which in legal documents of this kind one would expect to be uniform, is anything but uniform—Gutenberg's own name being spelt in many different ways. In one place, again, we have the extraordinary phrase in the deposition of one of the witnesses, "Min juncker Hanns Gutenberg hatt uch gebetten das," &c. This is certainly an extraordinary way of referring to Gutenberg, who had no pretensions to be styled a Junker. In the next place, Gutenberg is spoken of throughout as if he was a man of considerable wealth, whereas we know he was badly off. The statements testified to by the witnesses, again, are indefinite, and like those which a man would insert if he was forging a document.

Again, when Schoeplin wrote it was thought that the invention of printing at Mainz took place in 1440, not 1450. In making out a case for Strasburg he has, therefore, to go behind that year, and in one passage of the depositions he makes Gutenberg go to the great fair at Aachen in 1439. But, as Wyss has shown in his review of Van der Linde's work, the great fair at Aachen was septennial, and took place in 1440, but not in 1439.

Then, there is the well-known and single reference to printing in the testimony of Hans Dünne, in which he says he had earned from Gutenberg nearly a hundred guildens merely for that which belonged to printing (*zu dem trucken gehöret*). It is extraordinary, as Dr. Van der Linde and Mr. Hessels both remark, to find this word *trucken* used by a witness at this particular date, when printing, if known at all, must have been a secret art. So that the technical word *trucken* is not likely to have been understood at all by the court, or by anybody else, unless applied to cutting wooden blocks, and cutting wooden blocks would not be the work of a goldsmith. So the reference to the "press" and the "formes" are also very ambiguous; and the whole, in fact, seems to me like a document deliberately prepared to found some ultimate claim upon a number of mystifying sentences. I am bound to say that Schoeplin's translation is also very suspicious, and reads like that of a man who having forged a document in one language read his own meaning into it. Thus we have him on the very same page translating the common word *stück* or "piece" in one case by "page" and in another by "form," and, again, he translates *spiegel* and *polier arbeiten* by *artes mirabiles et secretae*.

For these reasons I hold the documents I have criticised to be so suspicious as to be worthless as evidence. If so, two facts are established. First, there is no evidence of any connexion between Gutenberg and Strasburg before the year 1442; and, secondly, no evidence that he had anything to do with printing before 1450. I must now close this too long letter. Perhaps you may tolerate another presently.

HENRY H. HOWORTH.

THE SIN-EATER IN WALES.

III.

London: Dec. 18, 1895.

Nothing has struck me so much in Mr. Hartland's treatment of this question as his absolute ignoring of Christian rites. He quotes an account of a funeral custom in Eastern Europe, but he appears to have no notion that every part of the ceremony described can be accounted for by the practice of the Orthodox Church. An account is given of another burial custom in Bavaria, but there are no traces of an inquiry into the history of Catholic rites in that part of the world. Like Wamba's *pax vobiscum*, "Celtic" blood is the key to it all. It is the same in England. Is there a peculiar funeral custom in Derbyshire? Oh, "the population is probably still to a great extent of Celtic ancestry." When we come to Herefordshire and Shropshire, why, we are there right in the Welsh March, which must be saturated with Celticism.

I need not point out that the Early England of that border was, like the rest of England, a pagan country, from which the native Christian population had been scattered in flight to the hills beyond Severn and Wye. Ecclesiastical authorities, both Roman and Anglican, freely acknowledged that heathen customs have always been admitted, within certain limits, into the Christian Church. But so far as I can make out, Mr. Hartland has not set himself the task of tracing the Christian doctrines of atonement, transubstantiation, purgatory, and so on, back to savage origins. It is not the elements of heathenism in Christianity, but the survivals of heathen beliefs and rites in Christian lands outside the church, that he has been looking for. Now the Welsh border is, I admit, a very promising field for such an investigation. Just at that point the "wedge of heathendom," as Green calls it, which had been thrust into the heart of Western Christianity, and had divided it into two unequal parts, was not converted quite so easily as it was further east. Even after the conversion of the pagan English, the innate conservatism of the race would of itself, without other evidence, lead one to expect that many heathen customs would long hold their own in England, in spite of bell, book, and candle. But there is no need to depend on *a priori* reasoning. Direct evidence exists in abundance. In the volume of *Anecdotes and Traditions* edited for the Camden Society by W. J. Thoms there are numerous extracts from Aubrey's *Remaines*, including the well-known ballad formerly used at Yorkshire funerals.

On the stanza—

"From Brig of Dread that thou mayest pass
No brader than a thread,
Every night and awle,
To Purgatory fire thou com'st at last,
And Christ receive thy sawle—"

Thoms has a very interesting note, and a reference to Grimm's *Deutsche Mythologie*, xxi. In fact, he was content to look, in the first place, to Teutonic sources for the ancestry of English beliefs and customs. That was, of course, long before the promulgation of Matthew Arnold's somewhat extravagant theory of the Celtic spirit in English literature. After the spirit, we naturally come to the body; and now we find that at every funeral ceremony, from the Black Sea to the Black Mountain of Wales,

"The trail of the Celt is over them all."

But further, there is the unimpeachable evidence of the laws and canons of the Anglo-Saxon Church. From the days of Wihtried of Kent to those of the Norman Conquest we find, for example, references to "diviners and sooth-sayers," "offering to devils," "lyblac," "lustrations of pagan rites, worshipping idols or heathen

gods, the sun, the moon, the fire,* rivers, fountains, the elder tree," "the practice of witchcraft," and "exorcism."

I do not think that Mr. Hartland can find evidence of Welsh heathenism, to anything like the same extent, in the pre-Norman annals of the British Church.

The Church has always found it a hard task to keep "the most diligent bishop in all England," as Latimer calls a certain personage, from sowing tares among Christian wheat. On this point I beg leave to extract the tenth article of Archbishop Stratford's Constitutions (A.D. 1343). I take it as translated in Johnson of Cranbrook's *Collections*:

"A probable good often becomes an experienced evil, and then an alteration is allowable. It is a devout custom of the faithful to observe night-watches in behalf of the dead before their burial, and to do it sometimes in private houses, to the intent that the faithful there meeting together and watching might devoutly intercede for them with God; but by the arts of Satan this wholesome practice of the ancients is turned into buffoonry and filthy revels; prayers are neglected, and these watchings are become rendez-vous for adulteries, fornications, thefts, and other misdoings; as a remedy for so rife a disease, we ordain that when ecclesiastical men have performed the memories (*exequias*) of the dead, none for the future be admitted to the accustomed night-watches at private houses, where dead corpses often remain till their burial, the relations and such as say psalters for the dead only excepted, under pain of the greater excommunication. . . ."

Of the eleven "comprovincial bishops" present at the publication of this Constitution in St. Paul's, only one was from Wales—namely, David, Bishop of Bangor. "There is superstition," says Bacon, "in avoiding superstition, when men thinke to doe best, if they goe furthest from the superstition formerly received." Our own Reformation affords some notable examples of this.

"In the time of popery," says Latimer (*Works*, i. 547, Parker Society), "before the Gospel came amongst us, we went to burials with weeping and wailing as though there were no God: but since the Gospel came unto us, I have heard say that in some places they go with the corpses grinning and fleering, as though they went to a bear-baiting, which thing no doubt is nought."

From Mr. Edward Peacock's notes to his edition of John Myre's *Instructions to the Clergy* (E.E.T.S.) I take the following:

"Chrimatories and fonts were ordered to be kept securely locked, for fear that weak or evil-disposed persons should steal the holy oils or consecrated wafer for magical purposes." "It was customary in early times for the receivers to carry home the *panis benedictus*. It was said that in the fifteenth century some people used to employ it as a charm, and on that account carry it about their persons." "The holy bread, the holy loaf, or *eulogia*, was ordinary leavened bread cut into small pieces, blessed, and given to the people after mass was over."

That copious man, Bishop Bale, in his *Image of the Two Churches*, gives an interesting list of the material adjuncts of worship to which superstition clung. I have only room here to refer to the "pardon-masers or drinking-dishes." These are, no doubt, of the same origin as the "grace-cups" of Oxford colleges, and the "loving cup" of Guildhall banquets. "These mazars are shallow bowls of wood," says Dr. Rock (*Church of our Fathers*, ii. 340, 341),

"light, thin, and mostly quite black, which sets off the rim and mounting of silver, oftentimes gilt, extremely well. . . . Of the several mazer-bowls still in existence, though only a few are indulgenced, all show in the inscription running round the edge a something that speaks of religion."

* Cf. what Mr. Elton (*Origins of English History*) says of the ceremony of passing the "funeral-ale" cup through the fire.

In the vestry of York Cathedral there is a fine one unto which Archbishop Scrope and another bishop had each granted an indulgence of xl. days."

In that most Protestant of all Welsh counties, Cardiganshire, about five miles from Aberystwith, there is the seat of an ancient Welsh family, the Powells of Nanteos. Nanteos is famous through the county for its "healing cup." In *Wales* for November his Honor Judge David Lewis has an interesting paper on this cup. From a couple of cuts illustrating the article, it is evident that the Nanteos healing cup is an old maser-bowl. Unfortunately its former history is not given; and I know not whether the superstition attaching to it is a real survival of Roman Catholic times, or a mere modern revival. The vessel may have been secured by some careful picker-up of such "toys" from the wreckage of the neighbouring abbey of Strata Florida. However that may be, within an easy walk of Nanteos is the Mecca of Welsh Methodism, Llangeitho. For the last hundred years or so, at scores of chapels in that part of Cardiganshire, the bread and wine of Holy Communion have been handed round from one seated partaker to another, with an absence of superstitious formalism that would have satisfied Zwingli himself. And yet all the time this time-worn and mutilated old maser-bowl of Nanteos, which has never, of course, been used in the service of the Mass, but which has possibly been "indulgenced" in olden days, is regarded by the ultra-Protestants of Cardiganshire with superstitious reverence, and as still possessed of healing virtues. From some curious memoranda drawn up by an old butler of Nanteos, and quoted by Judge Lewis, I select one (out of about twenty-five, ranging in date from 1857 to 1889):

"November 24th, 1887. The Nanteos healing cup was lent on the above date to Charles Edwards for the use of his daughter, Mary Edwards. One pound left. Returned 13th December, 1887. *A wonderful cure.*" The italics are not mine.

Mr. Elton, in his *Origins of English History*, is mistaken when he says that Wirt Sikes had given a full description of the ceremonies connected with the notorious cursing-well of St. Elian, near Denbigh. Wirt Sikes says nothing of the cup.

In *Goleuad Cymru* for May, 1819 (i., pp. 110 *et seq.*), there is a very full account of the trial of one of the "cunning men" (*dynion hyspys*) who exploited that well. Part of the sworn evidence is as follows:

"Then he [*i.e.*, John Edwards, the cunning man] emptied the well with a small wooden cup. When doing so, he prayed to the Father, the Son, and the Holy Ghost. Then the well filled again. He then filled the cup with water, and asked me to drink some of it, and to throw the rest over my head. He said I must do that three times, and so I did."

It is a well-known North Walian institution to sing improvised verses to the accompaniment of the harp. This is called "Pennillion singing." Hundreds of these rhymes, many of them bearing the marks of considerable age, have been preserved by tradition. A prize was offered at the Denbigh Eisteddfod (1828) for the best collection of *pennillion*. Absalom Roberts won the prize. He subsequently published a small volume of poems (Llanrwst, 1832), in which will be found a further collection of some two hundred stanzas. At the end of the little book the author says that he had gathered

"From place to place, at various times,
More than a thousand ancient rhymes."

The following are the only verses pertinent to this discussion:

"On Shrove-Tide eve a wife I married,
Brief was the time with her I tarried,
Ash-Wednesday morn across the bed
I found her lying stiff and dead;

* *Lyb-maleficium, lāc-donum.*

Then I offered 'neath her head
A piece of cheese, a loaf of bread,
And of ale a mighty bowl—
May that rest upon her soul!"

Offrymais is the Welsh word for "offered" in the fifth line. The English and the Welsh are, of course, of the same Latin origin. Unlike the English word, however, the Welsh one is confined strictly to the religious meaning. Cognates are: *offeren* (the service of the Mass), and *offeiriad* (priest), the commonest term for "clergyman" in Welsh, but never applied to Dissenting ministers.

Handing the dole to the poor bedesman across the corpse may perhaps have no meaning beyond that of mere convenience. More probably, however, a deeper meaning was read into the action. Making the sign of the cross lingered on in North Wales till, certainly, the time of John Aubrey. Thus Richard Davies, the Welsh Quaker, says in his autobiography:

"About this time [1658] I went to visit some young men . . . two or three of them were convinced . . . When we came to the number of four . . . we determined to meet upon a hill in a common as near as we could, for the convenience of each other. . . . There we met in silence, to the wonder of the country. . . . We were not free to go into any neighbour's enclosures, for they were so blind, dark, and ignorant that they looked upon us as witches, and would go away from us, some crossing themselves with their hands about their foreheads and faces."

It is only within the last hundred years or so that, broadly speaking, there has been any demand for non-devotional Welsh literature, for it is only within that period that Welshmen who could not read English have been able to read at all. It is rather difficult, therefore, to find any eighteenth century Welsh accounts of Welsh customs. Even during the first half of this century, such reading was looked upon by rigid Methodists as profane, and on the same level as whistling on Sundays or singing *masnedd* (a term applied to all non-spiritual songs, such as the "Men of Harlech" and "Dafydd y Garreg Wen.") And so, almost down to our own day, vernacular accounts of native customs are not common, and when met with they generally turn out to be simply translations from English. The only Welsh account, for instance, of Welsh funerals which Mr. Hartland did not find in my letter to Prof. Rhys—I mean his extract from *Cymru Fu*—has been translated from the Rev. John Evans's *Tour in North Wales* (1804).

I have picked out the following questions from *Goleuad Cymru* for June, 1819, and May, 1821. The answers are mainly "Scripture proofs," and therefore of no folk-lore interest.

"What is the meaning of putting lighted candles in brass candlesticks on the coffin?"

"Why do people lean on the coffin to pray?"

"Is that a sign of an old custom of praying for the dead?" "The second Sunday after a burial the relations of the deceased keep a 'memorial knell' (*clud coffa*) that Sunday, and feast throughout the day."

"Is it an unseemly and sinful thing for people to drink ale and smoke tobacco at funerals; and whence has that custom sprung?"

Mr. Hartland, strangely enough, left off his quotation from Robert Jones, of Rhoslan, at the very point where the "ritual words" come in. The original proceeds as follows:—

"The whole family on the first Sunday after the burial used to go on their knees on the grave, each saying his Paternoster (*ei Bader*). And they would never mention any deceased member or relative of the family without saying most devoutly 'Heaven be his portion' (*Nrfoedd iddo*!)."

And thus we see that the "ritual words" of these "sin-eating" customs can be "shorn off" as ruthlessly by our folk-lorist as by old Father Time himself.

I should like to quote the Rev. W. Bingley's two accounts of the North Wales custom in question—the traditional one as supplied to him most probably by his friend, the Rev. Peter Williams, Vicar of Llanberis; and the actual one as observed and most graphically described by himself. I dare not, however, lay such a burden on the Editor's patience, but must content myself, on my way to Aubrey, with the following:

"When we came to the church we found the place nearly full of people waiting our arrival. The service was read in Welsh in a most impressive manner, and the coffin was let down into the grave by four of the female mourners. A more solemn office I had never witnessed, and the circumstance of the body being committed to the bosom of the earth by the hands of relatives or friends was altogether new to me. A few rushes were strowed upon the coffin, and I shall never forget the stifled shriek that was uttered when, in Welsh, the solemn words, 'We commit her body to the ground,' &c., were read. . . . The ceremony being over, the grave was filled up, and planted with slips of box and some other evergreens. The offerings in the church amounted to near two pounds, of which more than thirty shillings were in silver."

Mr. Hartland has not pointed out in plain terms, as I submit he ought to have done, that only on a single occasion did Aubrey witness personally the funeral ceremonies he describes. That was at Beaumaris, in North Wales. On that occasion the ceremony reminded Aubrey, not of his "own invention" the Sin-eater, but of church funeral offertories or "mortuaries." This custom of mortuaries, once universal in the Church, was kept up in many parts of North Wales until almost the other day. Indeed, no small portion of the North Walian clergy's income used to be derived from that source. But that the custom was a thoroughly English one can be proved at once from the name—"Soul-scot," which it bore in the Anglo-Saxon Church. The proper place for its payment, according to the laws of that Church, was "at the open grave."

"Simple astonishment" will best describe my feelings when the custom in North Wales is described as that of "Sin-eating, shorn of the ritual words," and when that custom is asserted to have "certainly existed uncurtailed in the seventeenth century at Llangors." Surely Mr. Hartland does not translate Aubrey's *ipso facto* by "in so many words"? I think I am entitled to assume that he has placed before us all the particulars in his possession relative to the "uncurtailed" custom and its "ritual" words. Has he, perchance, perused the will of the woman of Dynder, according to the direction of which, "*noles volens* the parson of the parish," her relations had the ceremony in question "punctually performed"? Uncorroborated and unconfirmed, the vague and ambiguous testimony of Aubrey is absolutely worthless. I can find no such term as "Sin-eater" in Sir George Cornewall Lewis's list of Herefordshire words. As Mr. Hartland apparently quotes straight from Mr. Britten's edition of the *Remaines*, it is no large assumption to suppose that he has read that volume with some care. What are we to say, then, of the candour of his touching expression of confidence in the credibility of John Aubrey, when the following extract of a letter from Ray, the naturalist, to Aubrey himself is to be found in the editor's preface to that very volume?

"I think (if you can give me leave to be free with you) that you are a little too inclinable to credit strange relations. I have found men that are not skilful in the history of nature very credulous and apt to impose upon themselves and others, and therefore dare not give a firm assent to anything they report upon their own authority, but am ever suspicious that they may either be deceived themselves, or delight to teratologize (pardon the word), and to make a show of knowing strange things."

Such is the character of our sole authority for "Sin-eating," so called. It is drawn not behind Aubrey's back by a carping Anthony Wood, but to his own face by a friendly hand.

J. P. OWEN.

THE DERIVATION OF "EDDA."

Cambridge: Dec. 27, 1895.

In the ACADEMY of December 21 Dr. Karl Blind takes exception to the statement that "no one had yet deemed it worth while to examine how far Snorri Sturluson's connexion with Oddi was an historical fact that might be made to throw any light on the derivation of Edda," on the ground that "the same view as to Edda being derived from Oddi was brought forward many years ago" by Prof. Anderson, who in the introduction to his translation of the Younger Edda (p. 26) says: "Some have suggested that it may be a mutilated form of the word Odde, the home of Semund the Wise, who was long supposed to be the compiler of the Elder Edda."

My view of the derivation of Edda as a book title is much older than, and totally independent of, Anderson's statement, with the foundation for which, by the way, I am quite unacquainted, and of the existence of which foundation I entertain strong doubt, seeing that Edda is no "mutilated form" of Odde, but strictly *lautgesetzlich*. Long after I had formed my opinion as to the derivation of Edda, I came upon Arne Magnússon's statement, in his preface to the first volume of the Copenhagen quarto edition of the Older Edda, that Biörn of Skarðsi, who took Samund for the author of Edda, had absurdly suggested to derive it from Odde.*

The account of the constructive part of my paper shows plainly, that my conclusion on this point is the result of inductive reasoning based on historical evidence—the only evidence to which I attach any real value—and is in no way due to any reports of derivative snap-shots from the seventeenth century or any other time.

Dr. Blind thinks that "probably a great many will continue to hold the view hitherto prevalent regarding the meaning of Edda." This view, if I understand Dr. Blind correctly, is that Edda means "great-grandmother." Yet he confesses, "it need scarcely be added, that the Edda of Rígmál is, of course, not the mother of Amma." But the Edda of Rígmál, as an appellation for "woman," is the only Edda "hitherto" known; and the author of that poem gives his readers clearly to understand that by Edda and Ai he means "great-grandmother" and "great-grandfather," just as seriously as by *afi* and *amma*, *faðir* and *móðir* he means "grandparents" and "parents" respectively.

But the "prevalent" view regarding the meaning of Edda is, according to Dr. Blind's interpretation, that "great-grandmother" really signifies "typical ancestress, *Ahnfrau*, elder mother." But how, in Rígmál, "Edda" is a more "typical ancestress" than are "Amma" and "Móðir" I, for one, fail to see. And to the authority of Rígmál, under this interpretation—that the mother of slaves is more of a "typical ancestress, *Ahnfrau*, or elder mother," than are mothers of free and nobly born men—I decline to subscribe.

When it is granted that Edda cannot be the mother of "Amma," and consequently no great-grandmother at all, where is the justification for translating her name "great-grandmother," or for the interpretations which the adherents of this translation give the term? I cannot see that they have any historical,

* Vigfússon, who with great thoroughness has examined Biörn's Edda theories, does not mention this among them (cf. *Corpus*, I. xxvi foll.).

anthropological, etymological, or common sense ground to stand on.

Edda is a regular feminine derivative from Oddi (or Oddr), originally an appellative term = point, but at an early age also adopted as a personal name, meaning *homo masculus*; and, without penetrating into the etymological secret of the form, Edda meant simply Oddi's mate = woman. It is a formation to which many parallels, etymological and other, may be found in Northern names: (Arn-)þórr: -þóra; Ási: Ása; Birni (dat.): Birna; Finni: Finna; Grímr: Gríma; Halli: Halla; Hrafn: Hrefna; Ólaf: Ólaf, &c.

That the mutation Odd- > Edd- is comparatively late, and, so far as I have yet been able to ascertain, peculiar to Iceland, I could understand being urged against the above derivation. But where is the evidence of the high age of Rígsmit? Where the proof that it was not framed in Iceland from the legend after which the introductory lines inform us it was composed?

Edda represents simply the wedded woman of the humble peasant class; Amma the well-to-do goodwife of the franklin order; and Mother the lady of the aristocracy. But that the name of this woman (Edda) should ever have been given to the book or books that bear it, for that there is no tittle of evidence nor any common sense reason adducible.

KIRIKR MAGNÚSSON.

P.S.—I take it for granted that Dr. Blind does not regard any of the other derivations of Edda, with which the destructive criticism of my paper dealt, as hitherto prevalently upheld; and I therefore abstain from bringing forward here the evidence on which I tried to show that they were untenable.

THE TURKS.

London: Dec. 23, 1895

In the ACADEMY for December 21 (p. 548) Mr. E. H. Parker states somewhat positively that the word "Türk" "goes no farther back than the fifth century of our era," and that, "so far as recorded history is concerned, the name of Turk dates from this time." This is a mistake; for Turki tribes bearing this national name had penetrated into south-east Europe probably long before the new era, and were in any case seated on the Don in the first century. They are mentioned by name both by Pomponius Mela (*circa* 50 A.D.): "Budini Gelonum urbem ligneam habitant; juxta Thyssagetæ Turcaeque vastas silvas occupant alunturque venando"; and by Pliny (*ob.* 79 A.D.): "Dein Tanain [Don] amnem . . . incolunt Sarmatæ . . . Tindari, Thussegetæ, Tyrcæ usque ad solitudines saltuosas convallibus asperas," &c. He will find the references in my *Ethnology* (p. 304), where I have attempted to throw some light on the obscure questions connected with the origin, early migrations, and later interminglings of the Mongolo-Turki peoples.

A. H. KEANE.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Jan. 5, 4 p.m. Sunday Lecture: "Explosives," by Prof. Vivian B. Lewes.

4 p.m. South Place Institute: "India," by Mr. J. A. Baines.

MONDAY, Jan. 6, 4.30 p.m. Victoria Institute, 5 p.m. London Institution: "Schoolmasters and Plays," by Mr. I. Gollancz.

7.30 p.m. Carlyle Society: "The State and Industry," by Mr. H. W. Macrosty.

8 p.m. Royal Academy: Inaugural Lecture, by Prof. W. B. Richmond.

8.30 p.m. Geographical: "A Journey South through Somaliland to Lakes Rudolf and Stefanie, and thence to Lamu by the Tana River," by Dr. Donaldson Smith.

TUESDAY, JAN. 7, 3 p.m. Royal Institution: "Sound, Hearing, and Speech," V., by Prof. J. G. McKendrick. 9 p.m. Anglo-Russian: "Russian Civilisation in Central Asia," by M. de Bogdanovich. 8.30 p.m. Anthropological.

WEDNESDAY, JAN. 8, 8 p.m. Society of Arts: "Earthquakes, Earth-Movements, and Volcanoes," II., by Prof. John Milne.

8 p.m. Geological: "A Description of the Cenomanian in Western France and the South-West of England," by Messrs. A. J. Jukes-Browne and William Hill; "The Llandovery and Associated Rocks of Conway," by Miss G. L. Ellis and Miss M. R. Wood; "The Gypsum Deposits of Nottinghamshire and Derbyshire," by Mr. A. T. Metcalfe.

8 p.m. Elizabethan: "Fads and Fashions in Elizabethan Lovemaking," by Miss Grace Latham.

THURSDAY, JAN. 9, 3 p.m. Royal Institution: "Sound, Hearing, and Speech," VI., by Prof. J. G. McKendrick. 6 p.m. London Institution: "The Macedonians in Egypt," by Prof. Mahaffy.

8 p.m. Royal Academy: "The Sistine Chapel," I., by Prof. W. B. Richmond.

8 p.m. Mathematical: "A Certain Ternary Cubic," by Prof. Lloyd Tanner; "Boltzmann's Minimum Function," II., by Mr. S. H. Burbury.

8.30 p.m. Antiquaries.

FRIDAY, JAN. 10, 8 p.m. Philological: A Dictionary Evening, by Mr. Henry Bradley.

8.30 p.m. Viking Club: "The Norsemen in Shetland," by Mr. Gilbert Goudie.

SATURDAY, JAN. 11, 11 a.m. Association for the Improvement of Geometrical Teaching: Annual Meeting; "Geometrical Methods," by Dr. Larmor.

3.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

TWO BOOKS ON THE PSALMS.

"SACRED BOOKS OF THE OLD TESTAMENT."—*The Book of Psalms in Hebrew.* By Julius Wellhausen. (Baltimore: The John Hopkins Press; Leipzig: J. C. Hinrichs; London: David Nutt.)

I Salmi, tradotti dal testo Ebraico comparato colle antiche versioni con introduzione e note. Sac. Salvatore Minocchi. (Firenze: Seeber.)

PROF. WELLHAUSEN'S critical edition of the Hebrew text in Prof. Haupt's invaluable series will be generally appreciated for its insight and moderation. It was high time that such a work should be produced; and from the point of view of all but a specialist in the Psalter, the present contribution is satisfactory. I heartily recommend it to the growing public of students of the Hebrew Scriptures. If I add a criticism, it is from no love of finding fault. Prof. Wellhausen does not seem to have made a thorough study of the works of his predecessors. I have noticed the name of Bickell but once, and that of Baethgen not even once. Nor do I think that Prof. Wellhausen has read my own work on the Psalms (1888), which has critical notes on the same plan as his own, only with many more references to other scholars. The reference on Ps. xlv. 14 is at any rate an isolated one; and it is to the editor that a reference to Prof. Abbott's essay on the alphabetical arrangement of Ps. ix. and x. and to my own *Origin of the Psalter* is due on p. 77. But I heartily agree with Prof. Wellhausen's admiration for Justus Olshausen, who, considering the date of his book on the Psalms (1853), saw wonderfully far into the secrets of the Psalter—secrets which still to a large extent baffle us, though the last forty years have not been barren of many good results. I will only mention three of Wellhausen's suggestions and corrections, one of which at least I am ashamed that, by a relic of conservatism, I did not long since adopt. These are:

(1) Ps. ii. 12, where, though the text

only indicates that the opening words are corrupt, the critical note *c* suggests that the LXX. perhaps read קָרוּ כֹסֶר "receive instruction."

(2) Ps. xxii. 22, where, advancing beyond Delitzsch, who (*Psalms*, by Eaton, i. 395) simply pronounces the reading a happier one than the עֲנִיָּי of LXX., he definitely adopts J. F. Thrupp's correction, עֲנִיָּי "my poor one" (*ie.*, my soul; *cf.* יְהוֹדִי, ver. 21).

(3) Ps. lxxviii. 31, where בָּרֶכְךָ כֶּסֶף "with bars (?) of silver" (Delitzsch), becomes בָּרֶכְךָ עֲבָדֶיךָ, in which an old and sound conjecture of Olshausen's is combined with an older one, rejected by that excellent critic.

I must confess my surprise that the accomplished editor, who permits himself to make additions in square brackets, did not mention Lagarde's felicitous treatment of the first of these passages in his *Novae Psalterii Graeci editionis specimen* (1886), where מִסֶּדֶר [מִסְדֵּר] נֶשְׁקָה "put on [again] his bond [or bonds]," is all but proved to be the right reading. As to the third, I am not sure that my own suggestion (*Psalms*, 1888) is not still worth mentioning, together with a short paper, in confirmation and development of Prof. Nestle's conjecture in the *Journal of Biblical Literature* (1892, pp. 125, 126).

I venture to make these remarks, which it would be tedious to multiply, in the interests of the new series of critical editions. The critical notes ought to be on a larger scale, and to show a greater width and liberality of view, to be quite worthy of the enormous pains bestowed on the getting-up of the work. That I am not insensible of the value of Prof. Wellhausen's judgment, I hope that I need not assure either the editor or himself; but we can none of us, in my opinion, afford to neglect our fellow-workers.

The second work mentioned above proceeds from a Roman Catholic professor at Florence. It is a valuable proof of the revival of Biblical studies which has begun in France and Italy. The list of books "most often consulted for the present work" is, it is true, a short one. But they have been consulted to good purpose, and the author has the credit due to a pioneer in an unfrequented region. Whether Biblical criticism can flourish in the Roman Church remains to be seen. American experiences (I refer to a remarkable article in the *Revue Biblique* by a Roman Catholic member of Prof. Haupt's seminary at the Johns Hopkins University) seems to justify hope; but from the present work on the Psalter not much can be gathered. The author is still in the bonds of traditionalism. The 68th Psalm is Davidic, in spite of its points of contact both with the Second Isaiah, with Isa. xxiv.-xxvii., and with the poem attached to the Book of Habakkuk. The "dove" whose "wings are covered with silver" (Ps. lxxviii. 14) is Deborah, who adorned herself with the spoil taken from the Canaanites. I notice with pleasure the illustrative translations from Babylonian and Egyptian hymns.

T. K. CHEYNE.

SCIENCE NOTES.

THE committee of the Huxley Memorial have entered into communication with Mr. Onslow Ford, with reference to the statue which it is proposed to place in the Natural History Museum. The total amount of subscriptions received up to the present time is about £1600.

AMONG the knighthoods conferred on the occasion of the New Year we observe the name of Dr. John Prestwich, some time professor of geology at Oxford, and now the *doyen* of English geologists.

THE annual meeting of the Association for the Improvement of Geometrical Teaching will be held at University College, Gower-street, on Saturday next. The morning meeting (at 11 a.m.) will be devoted to the ordinary business of the association. At the afternoon meeting (at 2 p.m.) Dr. Larmor will read a paper on "Geometrical Methods," and visitors interested in the subject will be cordially welcomed.

THE Sunday Lecture by Prof. Vivian B. Lewes on "Explosives," to be given to-morrow at St. George's Hall, Langham-place, will be illustrated with experiments, and specially adapted to a juvenile audience.

IT is proposed to form a society to bring together more closely those who have taken up R-piles as their hobby, and it is hoped that by this means interest may be kept up and mutual help secured by all concerned. Dr. Arthur Stradling has consented to become president. In order that a working basis may be secured at once, those who intend to become members should communicate with the Secretary, Rand Rectory, Wragby, Lincolnshire.

THE Académie des Sciences has awarded the Prix Valz to Mr. W. F. Denning, of Bristol, for his astronomical work—especially for his observations on shooting stars and his discoveries of comets.

PROF. G. K. GILBERT, of Washington, has been elected a foreign member, and Dr. A. Penck, of Vienna, has been elected a foreign correspondent, of the Geological Society.

THIS week the Institution of Civil Engineers keeps its seventy-eighth birthday. Its first president was Thomas Telford, who filled that office for no less than fourteen years. The oldest surviving president is Sir John Fowler (1866); and it happens that the post is held at present by his partner, Sir Benjamin Baker. The total number of members of all classes is now 6794, showing an increase of 135 during the past twelve months.

AT a recent meeting of the Linnean Society, the Rev. G. Henslow exhibited a MS. commonplace book of the latter end of the fourteenth century. The entries in Latin and English were found to consist chiefly of medical recipes, in which about 200 plants are named for their user, and some methods of distilling *Aquae Vitae* described. In addition were some notes on geometry and astronomy, and calculations of altitudes and superficies. Mr. Baker thought the number of plants named at the date referred to was a matter of some interest to botanists, and suggested publication of the list of names with their identification where possible.

PHILOLOGY NOTES.

M. CAGNAT, the Latin epigraphist, has been elected a member of the Académie des Inscriptions, to fill the place vacant by the death of M. Derenbourg. His competitors were M. de Beaucourt and M. Salomon Reinach.

THE meeting of the Philological Society, to be held at University College on Friday

next, will be a "dictionary evening," when Mr. Henry Bradley will present a report on his progress with the letter F in the *New English Dictionary*.

MR. E. W. B. NICHOLSON'S book on the Pictish inscriptions will be published immediately by Mr. Quaritch under the title, *The Vernacular Inscriptions of the Ancient Kingdom of Alban Transcribed, Translated, and Explained*.

REPORTS OF SOCIETIES.

VIKING CLUB.—(Friday, December 13.)

THE Rev. A. Sandison, president, in the chair.—Mr. W. G. Collingwood read a paper on "The Vikings in Lakeland." The lecturer said that the place-names of the Lake-district have long been held to prove that it was colonised by Norse settlers. Analysis of the map defines the area of their principal settlement as covering not only the Lakes, but North Lonsdale, South Westmoreland, and Craven. Another group in the Cumbrian Holm connects with the Vikings across the Solway; and a third group fringes the Lancashire coast and focusses on the Mersey. There are thus three Norse colonies among districts as distinctly Danish, Anglian, and Celtic. Lake-district names, corrected by their early medieval forms and local pronunciation, can be shown to be strictly analogous to the Icelandic in meaning—e.g., Bla-with, Claif, Garth-sioh, Green-odd, Great-a, Iccorne-thwaite, Latter-barrow, Swene-breck; and they even preserve the grammar in such cases as Asmunder-lawe, Arne-side, Rammes-heved, Borchers-dale, &c. The use of "beck" where Icelanders used *lekr*, as well as other early forms, suggests that the immigrants belonged to an earlier generation than those who fixed Icelandic names in the tenth century—that is, that they had left Norway with Thorgist and Olaf the White. Their connexion with Ireland is proved by Gaelic loan-words such as Borran, Bare, and Butter (road), Kil, Korri (oats), Peel, and Parrock. Antiquarian evidence is supplied by survivals in dialect, customs, and traditions—e.g., the Arvel, shepherds' parliament, lug-mark; and strengthened by the persistence of Norse types in woodcarving, ironwork, and cottage architecture, as well as by the physical and mental character of the dalesmen. Archaeological evidence is drawn from the Tynwald Hill in Little Langdale, resembling the Manx Tynwald and the Thingmote of Dublin. The nature and age of the settlement being determined, we have to look for its circumstances and causes to the end of the ninth century, instead of to the close of the tenth, as hitherto believed. The Danes did not touch the ground in question, but colonised only the strip of country needed to protect their route between Dublin and York (894-952). The Lancashire Norse colony can be assigned to the year 900, when Agmund and his Lochlanus, expelled from Dublin, were given land by Æthelfled, and settled quietly on the north border of Mercia. The subsequent history of this colony can be distinctly traced in the rising of 911, the submission to Edward of 923, the Norse names in Domesday, and place-names still extant, including their Thingwall. The Lakeland immigrants are more likely to have come from the Isle of Man, which was held (852-913) by the Norse of Ireland, under rulers closely connected with Irish kings and the Vikings of the South Isles. Against these Harald Fairhair came in 895, and found that the Vikings had fled, bag and baggage, to Scotland; which here must mean, not Galloway, for it was thence that Harald was coming, nor Ireland, where famine was in that year compelling emigration to Iceland; but the district in question, which was then reckoned under Scotland, or as debatable border. Less than thirty years afterwards (924) Northmen, who were neither Galloway men nor Agmund's Lancashire settlers, are named as submitting to Eadward; and the invasions of Eadmund (945) and Thored (966) were not to acquire territory, but to repress this colony, then growing and threatening to become an important Viking state. This is stated by Henry of Huntingdon as the object of Æthelred's expedition in 1000. Domesday Book shows that in 1086 all the landholders in this district, so far as it was surveyed,

were Norse or Irish-Norse, except Earl Tosti; and the charters of the subsequent century prove that in spite of the Norman Conquest the Viking families still held their lands, and became the "Statesmen," with those holdings, allodial in origin, to explain which the legal fiction of Bordertenure was afterwards invented.—Mr. J. Mitchell said that, with regard to the origin of the place-names referred to by Mr. Collingwood, while he was quite ready to admit that the Norsemen who colonised the Lake-country came thither from Ireland, he thought that the Welsh of Strathclyde were responsible for some of the Celtic names.—Mr. Collingwood replied to the effect that Celtic words compounded with Norse in the place-names of a Norse district might be regarded as Norse importations; but that there were certain districts in which clusters of place-names, both Cymric and Goidelic, showed survivals from primitive Celtic times and races.—Mr. F. T. Norris congratulated the society on the clear and learned paper to which it had been privileged to listen. He thought, however, that the particle "ing" occurring in place-names did not invariably signify a Saxon tribe or family, but sometimes grew out of a genitive ending in "an." Buckingham, for instance, might mean "the ham of the beech-woods." "Tun" was found as a Scandinavian as well as a Saxon form—for instance, in "Sigstuna"; so Ulfarstun might be Norse in both its elements. Place-names altered so completely, that in trying to trace and account for them it was highly necessary to consult the oldest form, otherwise derivations are sure to be false. No one, for instance, would suppose that Harriestham in Kent was derived from a man's name, yet Herigarðesham is the oldest form of it. He thought the Ordnance surveyors and their renderings of local pronunciation were responsible for many misleading forms and false derivations. The explanation of Rother as "trout-water" was very interesting, and would account for many similar names in various parts. With regard to the two forms "beck" and "leek," the latter was found in the Thames-valley—for instance, in the name Pimlico, and in Letchmere on the opposite bank. With regard to sculptured stones, he might remark that in the *Builder* for the current week a stone at Bakewell, which had hitherto been considered to be a Christian monument, was shown to be Scandinavian, and with its figures of horses was connected with the worship of Odin. He should like to hear whether Mr. Collingwood could identify Agmondesham (now Amersham) in the Thames-valley with the chieftain Agmund, who had left his traces in Lancashire.—Mr. Collingwood replied, that as there seemed to be at least one other Agmund known as leader of Vikings in the South of England, there was no need to connect the Agmund of the Lancashire settlement with the Thames-valley. With regard to "ham" and "ton," his point was that both might be Norse, though usually indicating Saxon and Anglian settlements respectively. Aldingham was shown by archaeologists like Chancellor Ferguson to be an Anglo-Saxon *burgh*, and its name was taken to be the "home of the Aldings," in agreement with a great series of names in "-ingham" and "-ington." But "ham" or "ton," occurring in a distinctly Norse context, might be Norse, and nothing else. We know from history that the Norsemen were an eminently versatile race, readily adopting the customs and identifying themselves with the people among whom they settled. In France they became Frenchmen and in a generation or two even lost their own tongue; in England they became English, and he thought it quite conceivable that they should adopt the Anglian ways of forming names of places and join the Anglian termination to a name of Scandinavian origin, so that Ulfar, a Norseman, settling near the Anglian Pennington, &c., might call his place Ulfars-tun.—Mr. E. H. Baverstock said that at Wantage in Berkshire there was a place called the Ham or, in old documents, Hame. There is also a village of the same name in Wiltshire, four miles from Hungerford, Berkshire, and other Hams in Essex, Kent, Somerset, Surrey, and Sussex. Antiquaries had endeavoured to account for the name, but, so far as he knew, its meaning had never been traced. His own name occurred as that of a village in Wiltshire, and appeared in Domesday as Babes-toche—i.e., Babe's or Child's Dowry; while to show how names got corrupted, he might instance Ducksfoot-lane, leading out of Cornhill, which, after much search, he had found to originate in Duke's Foot-lane, so

named because the alley originally led to the Duke of Suffolk's town house, which stood hard by in Suffolk-lane. He was very grateful to Mr. Collingwood, not only for his lecture, but also for the pleasure he had derived from "Thorstein of the Mere," the Lakeland saga, in which the lecturer had embodied much of the result of his study of the early history of the district.—Dr. Jón Stefánsson said he wished to move the vote of thanks which was certainly due to Mr. Collingwood for coming over three hundred miles to give the club his most scholarly lecture. Would that we could have similar ones on Northumberland, Yorkshire, and other Scandinavian counties! A great quarrel existed some years ago between the historians of Denmark and those of Norway as to the word "beck." The Danes claimed it as Danish, and Swedish scholars supported them; but the question could not be regarded as settled. "Bec" was a common termination in Normandy; and on the strength of this the Danes argued that Normandy was largely colonised from Denmark. As to "tun," it occurred in Sweden, and was found occasionally in Iceland; but it is fair to conclude that, speaking generally, it is a Saxon termination. The area of Norse settlement in England was very much widened by the conclusions of the lecturer; and it was hardly too much to say that the history of England would have to be largely re-written when nearly one half of the country was found to be Scandinavian.—Mr. A. W. Johnston, in seconding the vote of thanks, said he wished to include in it Mr. E. G. Pope, who had so kindly lent and worked the magic-lantern by which the lecture was illustrated.—The lecturer in reply said that, owing to the lateness of the hour, he would only remark that in some Danish parts of England "beck" was not found, while in the Lake-district the Norse test-words predominated.

FINE ART.

SOME BOOKS ON ARCHAEOLOGY.

Prehistoric Man in Ayrshire. By John Smith. (Elliot Stock.) This is in substance an excellent book, though it contains a good deal that shows that the author is not a regularly educated scholar. There are few counties that can show such an abundance of well-preserved monuments of remote antiquity as Ayrshire. The map prefixed to this volume indicates the sites of some hundreds of ancient forts, tumuli, cromlechs, and other remains of the kind, which Mr. Smith has described from laborious personal investigation, in most cases giving accurate measurements. The author's own drawings of the monuments and the objects found in them are painfully inartistic, and he would have done well to have had them put into shape by some skilled hand. For the purpose of conveying information, they are no doubt fairly adequate; but their crudity of execution contrasts oddly with the finish of those of the illustrations which are reproduced from other works. Mr. Smith gives, though without laying much stress on them, a considerable number of unscientific etymologies of place names; and he appears to believe in the existence of "Baal-altars" in Britain, which is somewhat surprising in so intelligent a writer. The statement that "on Ptolemy's map the course of the Doon is given with great exactness" is a curious but easily explicable mistake. Mr. Smith makes no attempt at literary style, and now and then uses idioms that might puzzle Southern readers; but in general he contrives to make his meaning clear without any waste of words. As a contribution to archaeological knowledge, the book deserves to rank far above many more pretentious works.

MISS MARGARET STOKES has printed, for private circulation only, a handsome quarto pamphlet, which she modestly entitles *Notes on the Cross of Cong*. The cross in question, apart from its intrinsic beauty, is of special interest because of its history. It bears five

lines of inscription, in Latin and Irish, attesting that it was made by one Maelisú O'Echan, when Turlough O'Connor was King of Connaught, and Muireadach O'Duffy was archbishop; and that it enshrines the cross on which the founder of the world suffered. Now, the *Annals of Misfallen* record, at the year 1123, that "a bit of the true cross came into Ireland, and was enshrined at Roscommon by Turlough O'Connor." From the church of Tuam it passed to the Augustinian Abbey of Cong; and early in the present century it was in the possession of the last mitred abbot. There it was seen by Petrie, and acquired for the museum of the Royal Irish Academy, of which it now forms one of the most valued treasures. It has been described before; but Miss Stokes is able to show that its nearest analogue is the Anglo-Saxon cross at Saints Gudule and Michael, in Brussels, on which Prof. Logeman was the first to discover—and publish in the *ACADEMY*—an Anglo-Saxon inscription. She also points out that the style of decoration indicates a development on the archaic art of Ireland, probably under French influence; and that this influence is chiefly to be seen in the interlaced gold filigree work, which is fastened by rivets to the copper plates beneath. The frame of the cross is of oak, and so also, apparently, is the relic which it enshrines. The monograph is illustrated with two fine coloured plates, reproduced from drawings by Miss Stokes herself—though we observe with regret that, in the country of Messrs. Marcus Ward, the work of chromo-lithography has had to be done in Germany.

NOTES ON ART AND ARCHAEOLOGY.

THE elevation of Sir Frederic Leighton to the peerage has been received, alike in general and artistic circles, with the most complete satisfaction. For eighteen years already has Sir Frederic presided with extreme skill and unerring reasonableness over the Academic body; and for twice as many years as that has he been acknowledged to be one of the worthiest and most important of English painters. The honour has been richly deserved by its recipient, and it is as much an honour to the Peerage as to the President of the Academy.

THE annual winter exhibition at Burlington House of works by Old Masters and Deceased British Artists will open to the public next week. The private view is fixed for to-day (Saturday).

ON Monday next, Mr. W. B. Richmond will deliver his inaugural lecture as the new professor of painting at the Royal Academy. The subject of his course of five lectures, to be delivered subsequently on Thursdays and Mondays, is "The Sixtine Chapel: Michael Angelo."

ANOTHER change is announced in the mode of publication of the *Portfolio*. The system of issuing monographs on artistic subjects, as for the last two years, will be continued; but, in view of practical difficulties, it has been decided that these monographs shall appear at quarterly instead of monthly intervals. At the same time their size will be increased to upwards of 100 pages, with four plates and at least thirty other important illustrations. In addition, it is proposed to issue special summer and Christmas numbers, making six in all during the year. The subject of the first of the new series, to appear on January 15, will be "The Pictures of Charles I.," described by Mr. Claude Phillips, with illustrations from Windsor, Hampton Court, the Louvre, and other continental galleries. The number for April will be devoted to the work of Mr. John La Farge, the American designer of decorations

for churches and houses, whose drawings were exhibited in Paris last spring. Later on Mr. Humphry Ward will write on the Dulwich Gallery, Mr. A. W. Hunt on Turner in Switzerland, and Mr. Walter Armstrong on Velasquez. The subject of the summer number, to be written by Dr. Richard Garnett, will be "Richmond-on-Thames," with numerous illustrations.

THE lectures which Mr. William Sharp delivered at University Hall, Edinburgh, during last autumn, will be published shortly by Messrs. Patrick Geddes & Colleagues, under the title of *The Ideals of Art*.

THERE is on view, during January, at the Dudley Gallery, Piccadilly, a "landscape exhibition" of works by Messrs. R. W. Allan, James S. Hill, T. Hope McLachlan, A. D. Peppercorn, Leslie Thomson, and E. A. Waterlow.

THE late Miss Anna Jane Perceval has bequeathed to the National Portrait Gallery a portrait, by Joseph, of her grandfather, the Right Hon. Spencer Perceval, who was assassinated when Prime Minister in 1812. We believe that the National Portrait Gallery already possesses a portrait of him, which is said to have been painted from a mask taken after death by Nollekens.

THE STAGE.

WE record with regret the death of Lady Gregory—the famous Mrs. Stirling—who, had she lived a few months longer, would have completed her eightieth year. It is scarcely necessary to say that it was but as an exponent of the parts technically known as "first old women" that Mrs. Stirling was known to the present generation. Yet not longer than about thirty years ago, in a revival of "Masks and Faces" at the Adelphi, she sustained that leading young woman's character of Peg Woffington which she had, if our impression is accurate, been the first to create. Very clever she undoubtedly was in it. But it is to be doubted whether in the parts of young women Mrs. Stirling, even fifty years ago, was as satisfactory and convincing as she was in the parts of the elderly. The expression of sentiment was certainly not her peculiar gift, whereas in later life she developed extraordinary qualities as an observant portrayer of more or less comical old age. Her Martha in "Faust," at the Lyceum, a dozen of years ago—or was it less?—was very full flavoured. Her Nurse in "Romeo and Juliet," of about the same period, was a performance of exceeding merit. She filled the stage in that character. And it may with safety be said that never in the heyday of womanhood could she have acted better. But of course there are few playgoers now living who remember the performance of Mrs. Stirling's youth, when, having made her *début* at an East London theatre, she passed on to the Haymarket, to Drury Lane, and to the Adelphi. Some dozen years ago—and, for all we know to the contrary, she may have kept up the practice much later—Mrs. Stirling was wont to receive dramatic pupils. We have been informed by one of these young ladies that in giving her lessons she rarely interfered with any suggestion of details. These she left to smaller and more academic folk. Stationing herself at the further end of the apartment in which the practice was held, the ripe comedian of old time would—so it is averred to us—content herself with almost a single criticism upon the effort of the beginner. "Bigger, my dear! bigger!" she was accustomed to shout. This criticism was by some

considered inadequate. But the pith of the matter was there. Mrs. Stirling had to deal generally with ladylike amateurs. They are nearly always fearful of anything approaching a broad and strong effect; they do not even aim at such an effect as is compassed continually by the great art of Mrs. Kendal. Under these circumstances, no advice can possibly have been sounder than the admirable Mrs. Stirling's, or more complete. And "Bigger, my dear! bigger!" may be accepted as the whole doctrine of righteousness for the stage-struck young girl.

In the matter of pantomimes, while other people have been to Drury Lane, we have ourselves had the enterprise to go to an East End, or at least a suburban, theatre. It was so much more unusual. And there is nothing like the East End, or even a suburb, for really enjoying itself. The whole house there enjoys itself as much as does the gallery of a West End playhouse. Not that it is the same class of playgoer by any means. In an outlying theatre all classes are represented below the upper middle; and though, as Mr. Sickert's picture-title says, "the boy I love" may be "in the gallery," the audience, as a whole, consists by no means of *gamin* and work-girl. The ordinary West End playgoer is very darkened about this sort of thing. He imagines that if he goes he will get a stall for sixpence, and will have to take care of his watch. This is pure delusion—as we have found by experience. Nothing can be better behaved than the audience: nothing can better combine geniality with courtesy. And as for the stalls, they will cost, at an average outlying playhouse, half-a-crown. The theatre we chose was Stratford, where there already exists a house which compares favourably with one or two still left in the West End, and where they are building a house which is to be half as large again as the Grand at Islington. At the Theatre Royal, Stratford, "Little Red Riding Hood" is the piece. It is written very briskly, is full of *à propos* allusions, and, better than that, is full of good old-fashioned "business," which makes the house fairly roar. The parts are too many for us to enumerate all of them. Hardly one is played weakly; and so great is the encouragement given to the manager in the pantomime season that he can afford, and does afford, to get several parts played in a way that would not discredit a West End house. Thus the Fairy Queen is played by a lady who makes excellent use of a very good singing voice. Miss Fredericks plays and looks capably as the juvenile hero. Miss Haato, as Little Red Riding Hood, is full of intelligence in all that she acts, and of grace and vivacity in all that she dances. The parts of the Grandmother and the Wolf—the latter by Mr. King, we believe—naturally afford keen amusement. The scene in which the Wolf is substituted for the Grandmother in the ancestral bedstead is one of the funniest we have seen for some time.

MUSIC.

MUSICAL PUBLICATIONS.

History of English Music. By Henry Davey. (Curwen.)

In his preface the author explains how, after having written his book, study of fresh material modified his opinions, and necessitated the re-writing of many a page. There is, however, one sentence which probably was never altered; for we find it, or words to similar effect, many times in the course of the book. This sentence, the first of the first chapter, runs thus: "The art of musical

composition is an English invention." Further on the inventor is named—John Dunstable. Such statements are unscientific. We now speak of the evolution, not the invention of music. Further, by an appeal to history, it can easily be shown that there were musical compositions before the days of Dunstable. Mr. Davey, indeed, acknowledges such a one written nearly two centuries before his "inventor"—namely, the celebrated Rota, "Sumer is icumen in"; but he seems almost to look upon that wonderful piece of music as having fallen by chance from heaven. Again, on p. 51 our author talks about a "school of musicians which invented the art of musical composition," and of that school he declares Dunstable to have been chief. On the following page we are informed that, owing to the lack of older music, we do not know exactly what Dunstable invented. Like the poet, Mr. Davey was in search of a hero; and having found one, and an Englishman to boot, he has tried, even though facts failed, to make the most of him. The few records of Dunstable show him to have been an eminent musician; yet he owed far more to his predecessors than Mr. Davey would have us believe.

Before noticing one or two other matters, let us turn to what is perhaps the most valuable chapter of the volume—that in which statements made by certain historians with regard to the Puritans are, to our thinking, successfully refuted. The Puritans did remove organs from the churches, and did cause the choir-books of some cathedrals to be destroyed, and, further, closed the theatres; but, says Mr. Davey, "that music was forbidden [by them], or even discouraged, is not true." His description of Cromwell's taste, nay, enthusiasm, for music; his quotation of passages from Milton's *Areopagitica*, together with the poet's well-known love of the art; his extracts from the *Pilgrim's Progress* and Eccles's dialogue tract of 1667—these and other references to the doings and sayings of Puritans of high and low degree alike seem to dispose of Macaulay's statement that they were averse to all kinds of art and science. Mr. Davey makes out a strong case; and the closing sentence of the chapter, "I distinctly, and in the most unequivocal words, challenge any one to answer me," was unnecessary.

Johannes de Garlandia, who wrote on the theory of music in the thirteenth century, is spoken of as English. According to some authorities he was a Frenchman. We have his own statement that he was born in England; but that of itself does not constitute him an Englishman.

The account of Locke's *Melothesia* is somewhat meagre. Mention is made of an unsigned piece headed "Charity." This—perhaps the name of the melody—is not of prime importance. There are other titles in the volume, such as *Jig-Almain* (p. 66), about which a word of explanation would have been welcome. Again, from our author's description it is not quite clear whether Locke is included in the "various composers" who are said to have contributed music to the collection. Mr. Davey states that "at the end are six organ pieces by Locke," but, in addition, there are five Lessons from his pen. "Mr. John Banister" figures among the "various composers"; and that fact might, at any rate, have been mentioned when later on the collections are quoted in which pieces by that composer are to be found.

Mr. Davey dwells with just pride on the Shaksperean age, which "saw the climax of English music," and on Purcell, "the man who more than any other English musician deserves the appellation *genius*." One turns, therefore, somewhat dubiously to the last chapter, headed "The Nineteenth Century," to see what he will say about our living com-

posers. Of these he remarks that, "especially if still young or in middle life, they have not yet finished their work; and even what they have done cannot be seen in its true perspective by anybody." Handel, it will be remembered, composed some of his finest music between the age of sixty and seventy; Haydn was long past middle life before he wrote the "London Symphonies," which are generally regarded as his best; and Wagner was nearly seventy before he had finished his work. Our author, however, in spite of the cautious remark quoted above, declares of Doctors Parry, Stanford, and Mackenzie that none "has invented an original style." If this be true, these worthy doctors may console themselves; they have yet time to "invent" a style. Our author has "little hope that a genius will arise in future"; for he believes "the Teutonic nations have apparently said all they have to say." He may be right; and yet one cannot but feel that it is one of those things which had better have been left unsaid. English art needs all possible encouragement.

Mr. Davey's book shows skill and enthusiasm; while the research, of which it gives proof on nearly every page, will make it of the highest value as a work of reference. This history of English music is, however, crowded with dates and names of little interest, so that at times the tracing of it becomes difficult. Such things are useful to the student and historian, both of whom will thank our author for the material which he has collected; for readers, however, who wish to follow generally the rise and development—and, taking Mr. Davey as guide, we may perhaps add, decline—of English music, many details might have been spared, or rather have been embodied in notes, separate chapters, or appendices. In one or two instances the information seems actually incomplete. Why, for example, is there mention of three works by foreigners (Mendelssohn, Gounod, Dvořák) originally written for the Birmingham Festival, and none of the English works produced there? The three named may be the most interesting; but for the task which our historian set himself they are certainly not the most important.

J. S. SHEDLOCK.

MUSIC NOTES.

At the last Saturday Popular Concert before Christmas Herr Reisenauer played Schubert's *Fantasia in C* (Op. 15). This fine work offers to *virtuosi* every opportunity of displaying their technical powers; with these, however, they are, apparently, not satisfied. Some of the additions made by Reisenauer were commonplace, while the reduplication of the theme-notes at the opening of the *Finale* merely weakened what followed: it was an effect of anti-climax. There were many fine points in his rendering of the music, yet, judged by the highest standard, it missed the mark. The pianist afterwards played the Kreutzer Sonata with Señor Arbos; but the work did not appear to have been properly rehearsed. The artistic singing of Miss Boye in songs by Gluck, Schubert, and Schumann deserves note. On the following Monday evening MM. Rosenthal and Piatti gave an excellent performance of Saint-Saëns' interesting, if unequal, Sonata in C minor (Op. 32). Herr Rosenthal played as solo Beethoven's "Appassionata" Sonata. From a technical point of view the reading was admirable; but the grandeur of the Allegro and the beauty of the Andante were not fully revealed. It is only fair to add that the pianist was loudly applauded and encored. Miss Thudichum sang some charming songs by B. Godard.

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MR. LEONARD SMITHERS

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